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TERMS.

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LEXINGTON:
WEDNESDAY, JULY 24, 1833.

Notice.

To the Subscribers of the "Temperance Herald of the Mississippi Valley."

In consequence of the death of the publisher and proprietor of the "Temperance Herald," it has been rendered necessary to discontinue that publication. As the second volume of the paper is just half completed, those subscribers who have paid in advance for the whole year, are of course entitled to half the subscription price. The subscribers of the Herald are scattered over a large extent of country, most of them remote from this place. It would, consequently, be impracticable to transmit to them, respectively, the small sum that is due, at less expense than the amount owing. In order to afford the remuneration in our power, we have made an arrangement with Messrs. Todd & Skillman, the present proprietors of the "Western Luminary,"—a paper heretofore published by the former proprietor of the Herald,—to furnish that paper monthly to the subscribers of the Herald who have paid in advance, till the time at which the present volume of the Herald would have been completed. As the Luminary contains a large proportion of Temperance matter, and is considerably larger than the Herald, we presume this arrangement, under the circumstances of the case, will give general satisfaction. Should any subscriber to the Herald, however, desire it, the half year's subscription will be refunded, on application at the office of the Luminary. Those subscribers who have not paid in advance for the Herald, will please transmit the sums respectively due as soon as practicable, (in sums of five dollars or more,) as it is very desirable the business appertaining to the paper should be speedily closed.

ELIZABETH SKILLMAN, *Adm'x.*

TEMPERANCE CONVENTION.—A Temperance Convention, to consist of delegates from the Societies within the state, is proposed to be held at Worcester, Massachusetts, next fall.

TEMPERANCE MEETING IN LONDON.

From a Correspondent of the N. Y. Observer.

LONDON, May 22, 1833.

Yesterday was the anniversary of the British and Foreign Temperance Society at Exeter Hall. It was a large, most respectable, and animated meeting—the Bishop of London in the Chair. It may be thought, perhaps, that the temperance movement in Great Britain is a reluctant one. I believe it was so in the outset; and the fact undoubtedly is, even yet, that the corps of Temperance Reformers here *is very select*. It will take a great while to banish from a London and an English dinner table "the black decanters," as Dr. Cox, of your city, called them yesterday on the platform, and the mention of which made even his Right Rev. Lordship, the chairman, turn his face from the speaker for the moment, with the manifestation of some symptoms of regret for his *audacity;* and the Bishop of Winchester, upon his right, betrayed a like *sensitiveness;* and a large class of venerable personages were evidently willing that the Doctor should pass over that point briefly. They seemed to feel, and doubtless with good reason, that the London public are not quite prepared for such a change. Not that Dr. Cox was rude, or maliciously disposed to touch a tender spot. It came very naturally into the course of his narrative of the Temperance Reformation in America, and he merely stated the fact of the very extensive banishment of "the black decanters." But it is not unlikely, that having been obliged to witness their parade and the rapid succession of one kind to another on the table, since his arrival in this metropolis, he was especially *emphatic* on that point. Indeed, I thought he was; and am inclined to believe that others thought so too. However, I believe also it will do no hurt. It no doubt occasioned many silent exclamations: 'Is it possible you have accomplished so much in America? And how can you do without it? How do you contrive to digest your dinners?'

I would not insinuate, however, that Dr. Cox was not well received. Nothing could have been more felicitous than his address in whole, and in its parts; and although it continued an hour, I believe they would have heard him another hour, with unabated satisfaction. His facts were succinctly and luminously served out, and his comments upon them and upon the general subject were pertinent, vivid, and eloquent. He succeeded admirably in awakening a rapid succession of lively and sympathetic feeling, was cheered throughout, and sat down under a most decided and long continued applause. He would, of course, as all his friends know, deliver himself, every now and then of a Coxism, in some word or phrase of his own coining, which would very naturally be taken here as *Americanisms*. And some of them were liked so well that the subsequent speakers adopted them with good effect, confessing their obligations.

The Bishop of Winchester made a full confession of his late conversion to the cause of temperance, and that he had been among "the cautious," as his American brother (Dr. Cox) termed them. The Bishop of London, however, came in from the beginning, and his example, as the staunch friend of the cause, has had an amazing influence in the higher circles. They cannot ridicule it with effect, because the Bishop of London is there. The representation of the nobility and gentry, as they are called, was of course small on the Temperance platform. Lord Henley is always in every good cause; young Lord Milton was there; several members of Parliament; and the whole group was altogether of the most respectable classes.

The Report of the results of the Temperance Reformation in our country was most cheering, and produced a great effect. The announcement of many facts of this kind was received with applause, and none more decidedly, than the effect in reducing the rate of insurance on ships which have discarded the use of ardent spirits. There is no thermometer more infallible, than the money market.

One of the pleasantest incidents of the Temperance meeting, was the introduction of a venerable old Quaker from Tottenham, in his 80th year, with a head as white as snow, a countenance fresh as youth, a frame vigorous and firm as a man of thirty, and with hearing, sight, and every sense in perfection. He did use spectacles, though; but many young persons do that. He rose to give the history of his life, in proof of the benefits of temperance. When young, he was in poor health, nervous, and hypocondriacal. But he used ale, brandy, wines, kept a generous table; and in all respects lived high. But for thirty years past he had drank nothing stronger than water and abstained altogether from animal food; and "here I am. You see me. 'My youth is renewed like the eagle's.' I am, in all respects, a stronger man, than I was fifty years ago. Ardent spirits," said the old man, in the current of his remarks, "could not come from the Good power, they must have come from the Evil power." But the good old man came even nearer to the power than this; he made an affecting confession of evangelical Christian feeling. He was, to look upon, one of the finest specimens of most venerable age, and entertained us a half an hour with thrilling satisfaction. He spoke with perfect self-possession, and made himself distinctly heard throughout that vast and lofty room. His first words were: "If I am not heard at the farther end, I can speak louder." "Louder"—"a little louder," said a number of voices. The old man lifted up his voice, like a trumpet:—"I have come here to-day to discharge a duty," &c. And he did it well.

The temperance cause, you may be sure, is advancing in Great Britain. Yours, truly.

A VOICE FROM ENGLAND.

WILL IT BE HEARD?

The following passage of a letter from an eminent English merchant, who is one of the most efficient temperance men in the Kingdom, will be read with none the less interest because the writer may differ in opinion on one point from some of his readers.—*Boston Mer. Jour.*

BIRMINGHAM, May 11, 1833.

SIR—Permit me to congratulate you on the signal success which has attended the temperance reformation in your country. The societies in this kingdom have been endeavoring to lay another foundation than the one which has enabled your institutions to grow and flourish amid the storms and tempests that have assailed them from the sensual and interested.—Your glorious principle of abstinence from *ardent spirits*, if consistently followed up, would lead to the disuse of alcoholic drinks, whether distilled or not. The compromising principle of the English societies is abstinence from *distilled spirits*, as the distillation increased the strength of fermented liquors. In our mining and manufacturing districts, and among agricultural laborers generally, there is but little distilled spirit consumed, yet drunkenness prevails to a lamentable extent from ale. Some idea may be formed of the magnitude of this evil, from a fact which has been extensively published, that in one year 240,000*l.* has been paid in Sheffield for public house beer. While the aristocratic and other ranks in Society, who set the fashions, continue to drink wine, their example will have but little influence in inducing the operatives to give up whiskey and gin, though they may join temperance societies and deliver fine speeches on their utility. There appears to be a disposition in many to wink at wickedness in high places. Wine is not to be attacked because it is the favorite drink of lords and ladies, who will not join the societies if their favorite liquors are denounced. Alas! their temporising measures will never rid the world of the tremendous and accumulated evils that flow from the use of intoxicating liquors. That mankind may see the beauty of consistency, and act in unison, with it on all occasions, is the sincere desire of your friend,

SAMUEL HARRIS.

TEMPERANCE IN THE METHODIST CHURCH.

The General Conference, on the 28th of May last, unanimously adopted an address to the Church. After asserting the obligation of the word of inspiration in the matter of temperance, they present the following fearful array of passages from the Bible.—*N. E. C. Herald.*

BIBLE DOCTRINE ON INTEMPERANCE.

In the language of the Bible on this subject there is nothing deficient or equivocal; and although we do not propose an enlarged discussion, yet we cannot refrain from asking your attention to its fearful and unvaried testimony against the sin of intemperance, the condemnation of which is uttered in every variety of form and phrase. "Be not drunk with wine—wine and new wine take away the heart—wine is a mocker—strong drink is raging—he transgresseth by wine—they have erred through wine, and through strong drink are out of the way—the priest and the people have erred through strong drink—wo to them that rise up early to follow strong drink, and continue till wine inflame them; therefore hell hath enlarged herself, and opened her mouth without measure—wo to them that drink wine in bowls—be not among wine bibbers—who hath wo, sorrow, contentions, and babblings? they that continue long at the wine; they that go to seek mixed wine—wo to them that are mighty to drink wine, and men of strength to mingle strong drink—he is a drunkard, and all the men of the city shall stone him with stones, that he die—it is not for kings to drink wine, nor princes strong drink—he who shall add drunkenness to thirst, the Lord shall blot out his name from under heaven—wo to the drunkards of Ephraim: they shall be trodden under foot—while they are drunken they shall be destroyed as stubble full dry—blessed art thou, O Lord, when thy princes eat and drink for strength, and not for drunkenness—wo to him that giveth his neighbor drink, that putteth the bottle to his mouth and maketh him drunken!" A statute of perpetual obligation, throughout all generations of the priesthood, was, that they were not to "drink wine or strong drink" while engaged in the services of the tabernacle; and in another connection, the obligation is equally made binding. "Neither shall the priests drink wine when they enter into the inner court." The drunkenness of Noah, Lot, Nadab, Abihu, and Nabal, incurred the displeasure of heaven; while the vow of the humble Rechabites, "We will drink no wine," is commemorated by the special and public approval of Jehovah; and to these we might add the example of the wife of Manoah, Hannah, Samuel, and the Nazarites, as securing the sanction of divine commendation. We need scarcely add that these solemn and admonitory lessons of the Jewish Scriptures, on the subject of intemperance, are enforced in the language of persuasion as well as the most fearful denunciations.

And the language and warnings of the New Testament are equally decisive and uncompromising in the utter condemnation of the vice of intemperance in all its forms: "Drunkards shall not inherit the kingdom of God." Drunkenness is ranked among "the works of the flesh," and it is expressly said to exclude the delinquent from the kingdom of heaven.—"If any man be a drunkard, with such a one—no not to eat." Excess of wine is classed with the enormities of "lasciviousness, ravelling, and banquetings." It is the off-spring of darkness: "They that are drunken are drunken in the night." Take heed that your hearts be not overcharged with drunkenness—be not drunk with wine—the evil servant who drinks with the drunken shall be cut asunder and have his portion with hypocrites and unbelievers." The Pharisees thought they could not more effectually reproach our Lord than to style him "a wine bibber!" St. Paul ranks it among the virtues of Christian bishops and deacons, that they "be not given to wine." Look also at the examples of John the Baptist, "and a greater than he." The stern and unyielding purity of the former in this as well as in other particulars is held up to the notice and imitation of all "who name the name of Christ." and when the intoxicating cup usually tendered to suffering Malefactors to procure insensibility to pain and lessen the agony of death, was by courtesy of Jewish and Roman cruelty tendered to our Lord, the illustrious sufferer disdained the unholy succor, and trod the wine press of the wrath of his Father, without the dishonorable resort of accepting unworthy means to sustian him in the conflict. Would to God that *we*, that *all* Christians, in affliction and trial, might do as he did, in the hope of overcoming with him! And allow us here to add, that such are the criminal and fatal effects of this species of intemperance, thus forcibly portrayed and denounced in the Bible, that wine, used as a generic term, denoting strong intoxicating drinks of every kind, and confining the remark to its abuse, is made to symbolize the wrath of God and the misery of the damned in a future state of retribution!

TEMPERANCE A BRANCH OF EDUCATION.—We have seen within a few years a great improvement in the plan of education; new branches of study and new and advantageous modes of instruction have been introduced, which are rapidly advancing the standard of learning. One more branch might be advantageously incorporated, and that is TEMPERANCE. Let us not suppose that the reformation is complete.

A mere fashionable abstinence is not a *radical, permanent* reform: and even if we should all write upon the vessels containing the alcoholic poison—"*Touch not, taste not, handle not,*"—still if we are not *educated* to abstain, if the understanding be not correctly informed of the injurious effects of ardent spirit upon the animal constitution, if we do not *grow up* impressed with correct *moral sentiments* respecting temperance, we are liable to an occasional use of ardent spirit, and from an *occasional* use, we may easily stride into an *habitual* use.

Let the seeds of temperance, then, be planted in the school-room, where they will take deep root in the young mind, and grow up, a quality of the man. No one, that has never had the experience of instructing a school, can be fully aware of a schoolmaster's opportunity to instill sentiments, give currency to thought and feelings, and establish principles, in a class of scholars. Every recitation, whatever the subject of it be, some association of ideas, may be made to have a [illegible] upon the minds of scholars, in regard to the objects naturally foreign from the visible object of the lesson. The schoolmaster exerts an influence, which is invisible, both to the pupil and the parent, but is effectual and lasting.—The effect is wrought, not so much by *what* the master says: as by the *manner* in which he speaks and the *time* chosen for his remarks. The scholar knows not, even in after life, how he became possessed of the views and feelings that govern his actions—they have grown up with him from infancy, and he is more apt to attribute them to his nature, than to his education. Let the *fifty thousand* teachers, now employed in the United States, exert their influence in favor of temperance, and there will be no occasion for extra labors of the next generation, to restrain the vice of tippling. We would also recommend to the authors of schoolbooks, that they pay some regard to this subject in their publications.—*Vermont Eagle.*

QUESTIONS IN ARITHMETIC.—Supposing there are three millions of persons in the United States who expend 12½ cents in intoxicating drinks each day, how much will it amount to in one year?

How many acres of land at the government price of one dollar and a quarter per acre, would this expenditure purchase?

How many rods of stone wall of usual thickness and height would it build, at one dollar the rod, and after built, how many miles in length would it be?

How many sheep would it purchase, at $1 75 cts. per head?

How many Horses at $75 each?

How many Cows at $20 each?

How many teachers would it employ at $25 the month each, for one year?

How many school-houses would it build at $350 each?

How many spelling-books would it purchase at 12½ cents each?

How many bibles at 40 cents each?

After you have answered the above, give the the results of ten, twenty, thirty, forty, and fifty years, to each question, and if you please, give the whole amount of each for 50 years at compound interest.—*New-York Offering.*

MERCHANTS GIVING LIQUOR TO CUSTOMERS.—It is feared that in many instances where the merchant does not sell liquor in small quantities, the pernicious habit of *treating* customers still exists. Is this usage truly hospitable, kind, or wise? A little intoxicating drink it is true opens the heart, unties the purse strings, and makes your customer liable to become a dupe. He may purchase what he does not want, he may doubtless give you many an advantage, which were he duly sober you could not take. But should you not remember that when the liquor is out the wit will return: and for a pitiful gain, you will have lost a valuable customer, and one who if sober, would become every day more so? And what have you gained? perhaps the estimation and name of a dishonorable dealer, a bad debt that you may finally lose, and the consciousness of having contributed what you could to make a poor man poorer, to stop the pregress of a reform, the operation of which is to do good to all, and enrich all. By fostering and encouraging in his customers the habits of intemperance, the merchant imitates the avaricious man in the fable, who killed the goose that laid every day a golden egg.—*Temperance Recorder.*

WHAT A SINGLE INDIVIDUAL CAN DO.—In those place where there are no temperance societies, and as yet but few friends of the reform, and hese without confidence in their ability to organize and sustain a society, we would make one or two suggestions. Great numbers are not needed to form a society. If there are three men in a place favorably disposed, let them form themselves into a society, elect a president and secretary, and then go to the work; talk on the subject; distribute information; by degrees the incredulous will be convinced; the careless will understand; for truth made known with kindness will prevail; and from small beginnings, great results will in many instances flow. Some of the most flourishing socities in this state commenced in this way.

A letter from Maine, received a few days since, states that for two years, only one man stood out and signed the pledge, *but he was firm*, with laudable perseverance he continued to toil amidst the most formidable opposition and opprobium, till now he can report 500 members, and by an effort at present making, it is thought the number will be increased to 1000. The same friend thought he would if possible induce a few persons to subscribe for the Recorder; much to his astonishment and our gratification, a little effort enabled him to send a list of 112 names, with an intimation that many more would probably subscribe if called on.—*b.*

"WARM TODDY."—We know not a more wicked pratice than that of giving infants 'warm toddy' to relieve the colic, or any other bowel compaint. The truth is, it stupifies them, and renders hem insensible to pain, without really removing the cause. But the evil does not terminate hre. The coats of the stomach, and the fluids secreted there, to dissolve the food, become so vitiated and enfeebled by the contact of this unnatural remedy, that it in a short time produes the disease it would remedy, and lays th foundation of a diseased stomach during life to say nothing of its inducing the habit of drunkenness, wretchedness and woe.

Let parents who are guilty of this horrible crime, remmber what they are doing to their helpless ofspring, before they are capable of reproaching them for it. And let mothers remember also, that most of the diseases of infants that empt them to the use of this deathly remedy, are produced by their own folly in ing imitating their own fluids, or administering to infants, nutriment of an improper quality or in an undue quantity. Beside—the same remedy applied to the *outside* of the stomach by means of a warm flannel, has a much more salutary effect; and that is quite as *near* the human stomach as it ever ought to come.—*Maine Temperance Advocate.*

On seeing a Lady's gold chain, among the contributions for the promotion of Temperance.

Would that thou hadst a voice, thou graceful toy,
To tell me of thy giver. Fancy paints
A young and radiant brow, and a clear eye
Kindling with purer light, as thou wert thrown
Off from the polish'd neck. Thou wert, perchance,
Some favor'd gift,—the talisman of Love,—
Or Friendship's bright memento. Still 'tis well
That thou art here. Henceforth that Love shall be
Remembered by those holy deeds that bless
And save mankind: nor could blest Friendship ask
A truer token, than such heaven-wrought links
As bind the soul to duty. So go forth
Thou glittering gift,—well barter'd for the wealth
Of conscious merit. She, who wore thee once
With the fond thrill of vanity, hath won
A better ornament than gold, or pearls
Of rich array.

Fair Creature,—still be true
To mercy's angel prompting. What thine hand
Can do for Christ,—do thou, with all the might
Of woman's tenderness. With flowry bands
Of soft persuasion, draw the erring soul
Back from the beetling precipice, where foams
The fiery flood of ruin. Toil to uproot
Those weeds of Vice that by the wayside spring,
And even amid the garden's choicest flowers
Unblushingly intrude. Shew gently forth
In thy own hallow'd life, the blessedness
Of that meek mind, which Temperance and Peace,
Fair-handed Sisters,—lead in virtue's path,
And crown with beauty that survives the tomb.

Hartford, Conn. L. H. S.

Extract of a letter, dated Florence, September, 9, 1832.—"So uncommon a thing is intemperance in Spain, that an English gentleman, who resided in that country for several years, told me that a native, in the humble walks of life, who was reproached for having been seen *once* intoxicated, killed himself, because he thought the disgrace so debasing, and without expiation."

The above extract, says the Temperance Recorder, is valuable, inasmuch as it shows that of whatever vices the Spaniards may be guilty, that greatest of all vices, drunkenness, has not found its way into that country. But this is not its only value—it shows in a most striking point of light, what would be the result if any one section of our country, say New York, should advance so far in the great work of reform as that all should adopt the principle of total abstinence. Drunkards could not live in the State. If, by accident, one should stray among our citizens, he would either reform, quit the State, or hang himself. We see too, in this extract, the omnipotence of public sentiment. In Spain, to be seen drunk, stamps such an indelible infamy upon a man's character as to render life intolerable. Fight or death are his only alternatives: the latter is preferred to a life of infamy.

RUM CANAL TO TRENTON.—The New-York Journal of Commerce contains an article, giving the number of gallons of Rum imported into the United States from Jan. 1790 to Dec. 1832, being 43 years. In this time 214,434,342 gallons have been imported. The Journal thus calculates the sufficiency, nay, the redundancy of these gallons of Rum, to make a canal of 60 miles in length:

If the reader will recollect that in each gallon there are 231 cubic inches, he will find that in 214,434,342 gallons there are 49,534,233,002 cubic inches—equal to 28,665,702 cubic feet. Divide this by 80, the number of square feet in a foot of the canal, we have 358,231 feet of canal. Divide this by 5280, the number of feet length in a mile, and we have 68 miles. *Sixty-eight miles*, then, will be the length of the canal, 20 feet wide and 4 deep, which our rum is competent to fill. Now the distance from this city to Trenton, according to Gazetteers, is but 60 miles. We shall have, therefore, a remainder of 25,275,169 gallons to provide against leakage and the draughts of the boatmen.

Extract of a letter from an Agent to the Editor.—"I have quit chewing tobacco, and will now have some charity for drunkards; for it is very hard to quit a bad habit which has been long indulged.

"A man by the name of —— informed me that he had at one time drunk a quart of liquor a day, which cost him at the tavern 12 1-2 cts. He worked very hard every day, and could not support his family. He joined the Temperance Society, and has now a bed for each of his children and himself plenty to eat and wear, and enjoys much better health than formerly."—*Tem. Advocate.*

EXHILERATION OF DRINKING.—The true philosophy of tippling was well illustrated by Mr. Slack, the Representative of the Labouring Young Men's Temperance Society, Boston, at the celebration on the evening of the 26th ult.:

"Some labouring men," said he, "Mr. Chairman, object to giving up the use of ardent spirits, because they say that it helps them to work better than they could without it. But sir, in my opinion it is with their *working better* just as it is with a poor man's *feeling rich*, when he is partly intoxicated. In the same way a man on horseback who has taken a glass of grog thinks that his horse goes faster, though the poor animal himself, has had neither oats nor water.

"Mr. Chairman, to illustrate my views, I will relate an incident which took place a few years ago. I attended an auction, an administrator's sale, which lasted several days. About 11 o'clock the first day, the sale was stopped, and some refreshments, of which brandy was a part, passed round, and then the sale went on with renewed spirit. The next day, about the same hour, the sale was again suspended, and one of the auctioneers inquired if it was best to have some more *refreshments?* 'By all means,' said the other, 'for I sold that brandy yesterday, *for more than ten dollars a gallon!*' And Mr. Chairman, if I could judge correctly, he sold it the second day, for more than $12 a gallon. But I do not believe that when the brandy drinkers looked at their purchases the next morning, they found them any the better of the brandy."

WHY DID THEY WEEP?—Some few months since, two men went with their wives to a neighboring store 'to trade' a little. After purchasing what calico, ribbons, tea, sugar, &c. they wished, one of the men went to the wagon, to bring in the gallon bottle, that it might be replenished. As it was near 'haying time,' the accommodating merchant suggested the propriety of taking a barrel. They would want it, and it would come cheaper than by the gallon. After some little hesitation, and casting about as to time and pay, the barrel was rolled into the wagon. While these things were doing, the women retired to one corner of the store and sat them down and wept. Why did they weep? Yes, why? In that barrel of liquor they saw tears and anguish, and poverty, and ruin, and blighted hopes, They were young. They had come away from friends into the wilderness, and after a few years of toil and privation, just as they were about to call their farms their own, just as their children were coming to require constant and undivided attention, just as in anticipation, their log hut was to give place to a house more comfortable and more substantial, and just as they were thinking to pass the evening of life in respectability and comfort, behold the destroyer comes. The barrel of whiskey is probably to deprive them of their farm; is to bring poverty and rags and suffering upon them; is in one word, to make them the wives, and their children, the children of drunkards. Reader, do you wonder that they wept? Had they not occasion for weeping? The merchant perhaps gained five dollars, but it was literally the price of tears, it was probably the price of shame and degradation, may be it was the price of life. They wept. If they were the first, they were not the last tears they shed. O, no. The days of their anguish had only just commenced. Bitter, very bitter things were written against them.—*Belfast Advocate.*

WOMAN.—Oh woman, woman! canst thou look on the many wrongs and suffering of thy sex; canst thou see the misery to which they are often reduced, and perhaps feel in thine own bosom the bitter rankling of the thorn planted there by intemperance—the intemperance of some dear friend, and fo'd up thy hands and weep, and say thou hast nothing to do? Dost thou not see that the field of the great moral reform is whitening; and dost thou refuse to labor there, because the sun of the public voice is blazing in the sky and thou fearest its scorching rays may fall upon thine head, or because thine arm is feeble?—Dream not of such objections; but draw over thee the beautiful, soothing shelter of self-approval before God; lift up thy sickle in his strength, and go into the field; and if thou canst not cut down the heavy grain, thou canst pluck up that which is tender; at least thou mayest follow the reapers, and glean carefully, that nothing be lost—as did the excellent Ruth of old, the immortal heroine of her age. Come to this resolution, and thou wilt find that thou canst do *something*—thou canst do *much.*—*Mrs. H. M. Dodge.*

TEMPERANCE ANECDOTE.—Not long since, a shoe manufacturer from the country visited Bostou, for the purpose of making sale of a lot of his shoes. He called on a number of the shoe dealers, but did not succeed in finding a market. He at last called on one, whose credit he knew to be rather doubtful, who wished to purchase the shoes, but wanted them on credit. While querying in his own mind whether it would be safe to sell them on these conditions, he took up a newspaper, which lay on the counter, and holding it in his hand, said to the shoe merchant, "I wish you would read this paragraph; the print is small, and my eyes are poor." The shoe dealer immediately complied with his request. This brought the man in contact with the shoe-maker, and he soon learnt by the stench of his breath, that he was a rum-drinker, and resolved not to trust him. The purchaser concluded, however, rather than to lose the bargain, to pay the money for the shoes—which he did. *The next day the rum drinker failed!*—*Chris. Watchman.*

A FRIGHTFUL "SCARECROW."—A few days since we passed the field of a farmer, and saw, dangling by a string from a stake in the middle of a corn field, a RUM BOTTLE. If the keen vision of the birds can discern all the *evil spirits* which are prone to harbour around objects of this sort, not a rancorous crow or blackbird will dare to approach within gun shot of the premises. If every farmer would hang up his rum bottle for the same purpose, but few of these *terrible* black crows, who come in the form of a sheriff, would be seen preying upon his grain, his vegetables, his fruits, &c. after a year of toil, and greeting the "harvest home."—*Portsmouth Journal.*

The Temperance cause advocated by an Indian.—Let civilized Christians reflect! 'Whirling Thunder,' a chief of the Rock River band of Winnebagoes, in a recent talk with H. Gratoit, agent of Indian affairs, thus spoke:

"My father, I wish you to request our great father, not to let any liquor be brought amongst us. We do not make it—it is brought amongst us; and when it is, we cannot help it, we drink it and become mad, and then it is, that bad men and our young men do mischief."

For the Western Luminary.

CAMPBELLISM—No. IX.

NEW VERSION.—REMARKS CONCLUDED.

Having, in a preceding number, examined the foundation of this famous Testament, we shall now proceed to a brief survey of some traits of its internal character. The author is very confident, "that the edification and comfort of a christian may be greatly promoted by a minute examination of this version, and a diligent comparison of it with the common one." But Dr. Campbell, of Scotland, the principal authority claimed for this reformed Testament, declares expressly, that "the agreement of all the translations as to the meaning, in every thing of principal consequence, makes their differences, when properly considered, appear as nothing." This testimony, in connection with that of Dr. Doddridge, at the close of our 7th No. must greatly diminish the boasted preference of this new, above the common version. But as this subject will be attended to in its proper place, we pass on to notice another declaration from the same proud, self-sufficient source. He says, "*It must strike every reader how exactly, and even beautifully, the uniform translation of the word* (immersion) *in this version, corresponds with all the words joined with it, and all the circumstances attending its appearance on all occasions; and that the words expressive of the Pedobaptist ceremony would not make sense, if uniformly adopted in the passages where this term occurs.*" This sentence is in "Appendix," p. 396, and printed in *italics*, to attract special attention.

As for the words expressive of the Pedobaptist ceremony, *baptize, baptizing*, &c. they are the same used by "George Campbell, James Macknight, and Philip Doddridge," these "*Doctors of the Church of Scotland:*" the same used by Doctors Gill, Fuller, Rippon, Hall, and all the other sensible Baptist Doctors, commentators and preachers; and the very same used by Christ and his Apostles, with the difference of the change merely of the Greek into Roman characters. For it is well observed by Dr. Ewing, "wherever the word occurs as denoting the initiatory right of the christian church, it has with great propriety been rendered, as well in our own, as in almost all other translations, by a mere adoption of the Greek term, *baptize*. This has been censured by some, but without reason. From the various senses in which, from the foregoing examples, it appears that *baptizo* was used among Greek writers, it must be evident that no proper English term could be found, when applied to this initiatory rite, to convey a corresponding signification. The translators, therefore did well in adopting and retaining the word applicable to this, and this alone:" *Ewing's Gr. Lex.* 3d Edit. p. 286. Instead of its striking "every reader how exactly and even beautifully" the uniform translation of the word in this version corresponds with all the words joined with it, and all the circumstances attending its appearance on all occasions," it is a declaration which does not accord with the conscious knowledge and experience of hundreds who have attempted its perusal. The following passages read very beautifully: "He shall immerse you *in* the Holy Spirit and fire"—"But you shall be immersed in the Holy Spirit within these few days"—"And he went through all the country along the Jordan, publishing the immersion of reformation for the remission of sins"—"John indeed administered the immersion of reformation." Here the word *administered*, which is not in the original, is borrowed to make the passage read "exactly and beautifully." Had he translated the word as he declares he has "*always done*," it would not read quite so beautifully—thus, "John indeed immersed with the immersion of reformation." Again: "And many other usages there are which they have adopted, as immersions of cups and pots, and brazen vessels and *beds*."—"By faith they pass through the Red Sea, *as by dry land*,"—"were all under the cloud, and all passed through the sea; (as by dry land, observe,) and all were immersed into Moses *in the cloud* and in the sea." In Matt. 26, 23, the common version reads, "he that *dippeth his hand* with me in the dish;" *embapsas—teen heira*. In this new version, which reads so exactly, yea, so beautifully, we expected to find it thus: "The man *immersing his hand* with mine in the dish;" but how were we dissappointed, and not a little surprised, to find the word (*embapsas*) entirely omitted in the translation, as if it were not in the passage—thus, "The man whose hand is in the dish with mine, is he who betrays me." Now whatever liquid the dish contained, it cannot be supposed that Judas and his master too, *plunged*, or *immersed* their hands all over in that liquid. Not "exactly," nor "beautifully," even if it could have been done. We leave the reader to form his own conclusion respecting this matter. Take another instance. Luke 11, 38: "But the Pharisee was surprised to observe that he (Christ) used no washing before dinner,"—had not *immersed*, (*ebaptisthee*) before dinner, is what we expected from this great lover of "uniformity" in translating. In Mark 7: 3, 4, the new version reads, "For the Pharisees .... eat not until they have washed their hands, by pouring a little water upon them; and if they came from the market, by dipping them." The words *by pouring a little water upon them*, are without any thing in the original to justify such a translation. The balance of the sentence, according to the declared uniformity, exactness, and beauty of the new version, should read thus, "And from the market, if not *immersed*, (*baptisowntai*,) they eat not." In all these cases—the immersion of Judas' hand all over in liquid—the immersion of Christ before dinner—and the immersion of the Pharisees every time they come from the market—there is such impossibility, inconsistency and palpable absurdity resting upon the very face of them, that it is no wonder to see such a specious, designing translator as A. Campbell, endeavoring to conceal his deformity by artful disguise, and yet flatter and persuade his devotees that he is all beauty, exactness, and uniformity.

Let us trace this beautiful feature a little further. We begin with the prediction of John, in Matt. 3, 11. We shall use the words of the new verson itself. "I indeed *immerse* you in water..... He (Christ) will *immerse* you in the Holy Spirit and fire." Now for the history of the completion of this prophetic declaration. This we shall find not only as to the *fact* that Christ did indeed baptize his disciples with the Holy Spirit and with fire, but also as to the *mode* of its performance. In Acts 1, 5, we learn that the event predicted is just at hand: "For indeed John immersed *in* water, but ye shall be immersed *in* the Holy Spirit within these few days." We find the completion of these few days in Acts 2: "And when the day of Pentecost was completely arrived, they were all, with unanimous affection in the same place." Now for the fulfilment—the *immersion in* the Holy Spirit and *in* fire. "And on a sudden there was a sound from heaven, as of a rushing vio'ent wind; and it (the sound) filled all the house where they were sitting. And there appeared to them separated tongues as of fire; and it rested upon each of them. And they were filled with the Holy Spirit." Do you ask now, "how were the disciples *immersed in* the Holy Spirit?" The answer will read most "beautifully:" the Holy Spirit "*rested upon* each of them,"—"where they were *sitting!*" While sitting in an erect posture, they were *immersed in* the Holy Spirit!! But let us complete our research. The effect produced, drew the following declaration from Peter in his address on the occasion: "This Jesus God raised up,.... and having received the promise of the Holy Spirit from the Father, he has SHED FORTH this, which ye now see and hear." Here is the *mode* of the Spirit's baptism—"*shed forth*,"—according to this famous translation itself, which we quote on this subject, exclusively. Let us trace it a little further. "While Peter was speaking these words, (Acts 10, 44,) the Holy Spirit FELL UPON all that were hearing the word; and they of the circumcision .... were astonished, that the gift of the Holy Spirit was POURED OUT upon the Gentiles also." Peter, in a subsequent address, at Jerusalem, vindicating his conduct in the case of Cornelius, "opened to them the matter in order," and relates the fact thus: "And as I began to speak, the Holy Spirit FELL UPON them, even as UPON US AT THE BEGINNING."—i. e. on Pentecost.—"And I remembered the word of the Lord, how he said, John indeed immersed *in* water, but you shall be immersed *in* the Holy Spirit." Now, gentle reader, summon all your acumen and all your candor here; and, being rid of all partiality, and all prejudice and prepossession towards any sect or denomination, independently declare your judgment respecting the *mode* of the Spirit's baptism. Was it by *immersion?* as this new translation declares, or was it (in the "modernized" style of the same book) "*shed forth*"—"*poured out*," and "*fell upon*"—"*rested upon*" each of the disciples, "*in an erect posture*, in "the house where they were *sitting?*" It is a fact that none of the disciples of Christ, mentioned in the Acts of the Apostles, ever received the Holy Spirit but by *effusion*. But if baptism necessarily and exclusively means immersion, and John baptized by immersion, then it cannot be true that Jesus did *baptize* his disciples with the Holy Spirit.—Here then is the dilemma: allow the baptism of the Holy Spirit and of fire was a descent UPON, and not an immersion, or plunging INTO, and therefore is not in this passage used for immersion; or deny that Jesus ever did *baptize* with the Holy Spirit. The author of the Reformed Testament, which reads so exactly and even beautifully, is welcome to the choice of either horn of the dilemma.

Our Reformer, in justification of himself for doing "*always*," what Doctors Campbell and Macknight did only "*sometimes*," namely, translating *baptisma*, &c. *immersion*, says: "We love uniformity when no violence is offered to the sense." We will try him by this rule in one instance more. I allude to the apostle Paul's baptism, stated more fully in the 4th No. of these essays; not then with this famous translation under our eye, but now with reference to it exclusively. It says that Paul "arose and was immersed." The word for *arose* is *anastas*, literally, and correctly, *standing again;* or, as in other places in this superior translation, *standing up, stood up, having stood up*. See the following instances: "Then the High Priest *standing up* (*anastas*) in the midst, interrogated Jesus."—"In these days Peter *rising up* (*anastas*) in the midst of the disciples, spoke," &c.—"And ... Agabus *stood up* (*anastas*) and signified by the Spirit," &c.—"Then Paul *stood up* (*anastas*) and waived his hand, said," &c Now, guided by this "lovely uniformity," Alexander Campbell's translation of Saul's baptism ought to read thus: "And he recovered his sight and *stood up* (*anastas*) and was *immersed*." But how could he be immersed *standing up?* We might reply, as Gen'l. S. once did, who, speaking of the contiguity of the trees in the dense forests of Kentucky, being from two to three feet apart only; and also describing the noble Elks, with horns from six to eight feet between their points, bounding with great elegance and celerity through these forests; being interrogated "how they made out to get along in such fine style through those dense thickets?" Very adroitly replied, "*Ah, that's none of my business.*" The idea of an immersion of a person *standing*, is truly absurd enough; but not as much so as that of twelve men being immersed, or plunged, *in* the Holy Ghost *sitting*. A more strange conceit never entered a crazy brain. But, (it is rejoined,) admitting the word (*anastas*) means *standing up*, was not this necessary in order to Paul's moving off to some stream, or pool, or tank, to be immersed? Surely, it may be said, he must have got up before he walked. That is true; but in this case it will not apply; because the verb (*anistemi*) of which *anastas* is the participle has no *locomotive character*. In plain speech, it is *a standing* not *a walking* verb. Take the following instance: When Christ said to Matthew "follow me;" he immediately "arose and followed him,"—*anastas, ekolouthesen auto*. Here *anastas*, put Matthew on his feet, and could do no more, it could not make him walk. It was therefore necessary to employ another verb (*ekolouthesen*) to remove him. There is no such assistance, however, employed in Paul's case. He simply arose, on the spot, and thus, standing up, was baptised. This case we think conclusive. It is not necessary, therefore, to pursue it further.

Where now is that exactness, uniformity, and beauty, so exultingly ascribed to this new translation, by its author? When he ascribes this translation, exclusively and unreservedly, to "George Campbell, James Macknight, and Philip Doddridge, *Doctors of the Church of Scotland*," has he not insidiously hung out false colours, to decoy the ignorant and deceive the unwary? Though he has declared to the contrary, yet its peculiar, distinctive, sectarian mark is most glaringly prominent. "If, (says he,) the mere publication of the inspired writings requires, as we believe it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses, and to all that we have written on religious subjects, to shew that we have no such object in view"—"The whole scope, design, and drift of our labors is to see christians intelligent, united and happy." Can any candid man read all the volumes of the "Christian Baptist," the "Millenial Harbinger," and this famous testament, without having his credulity and charity both severely tried, on hearing such a declaration from the greatest theological pugilist and partizan in all the land. But even should credulity and charity sustain themselves under this first trial, they will hardly survive the next, as follows: "We have no aversion or umbrage against any one (sect) more than another"—[Presbyterians excepted.] "We oppose them most who oppose and depart from the simplicity that is in Christ."—[Not Unitarian allies but Presbyterians.] "I do most solemnly declare, that as far as respects my feelings, partialities, reputation, and worldly interest, as a man, I would be a Presbyterian, a Methodist, a Quaker, Universalist, a Socinian, *or any thing else*," [Pagan, Mahometan, or Atheist,] "before the sun would set to-morrow, if the Apostolic writings would, [GOD] IN MY JUDGMENT, authorise me in so doing:" Pref. p. 13. Thus snugly retreated and fortified within himself, see what splendid, attractive, fascinating colours he can extend by "Apostolic" hands to an admiring world, from behind the impregnable rampart of his own infallible judgment. Candid reader, how much do you think such a fine declaration as this is worth?

We shall now, as before intimated, pay a little attention to the comparative claims of this new, above the old version, made in the lofty tone of exultation. "We would only say," says this sapient reformer, "that the edification and comfort of a christian may be greatly promoted by a minute examination of this version and a diligent comparison of it with the common one." Having thus established, at least in his own mind, the superiority of his Reformed Testament, with great confidence and self-complacency, no doubt, he makes the following declaration: "That translation will be universally received which has the strongest claims on an intelligent, united, and happy christian community." We join issue here, and put this matter to the test. We have men of "illustrious name"—of gigantic stature, in respect of intellectual character, and in comparison with whom, A. Campbell is as a glow-worm to the meridian splendor of noon-day, who testify, most positively, to the superior claims of the common version. We will introduce a few of them, selected from a large number, as a specimen. And we will set in front two of our author's main authorities, on which he pretends to found this new translation.

1. Dr. GEORGE CAMPBELL.—"The agreement of all the translations, as to the meaning, in every thing of principal consequence, makes their differences, when properly considered, appear as nothing."

2. Dr. DODDRIDGE.—"On a diligent comparison of our translation with the original, we find that of the New Testament, and I might add that also of the old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it; but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most the connection of an argument."

3. JOHN SELDEN.—"The English translation of the Bible is the best translation in the world, and *renders the sense of the original best*."

4. BISHOP WALTON.—"The English translation made by divers learned men at the command of King James, ... may justly contend with any now extant in any other language in Europe."

5. BISHOP LOWTH.—"The vulgar translation of the Bible, is the best standard of our language."

6. Dr. MIDDLETON.—"The style of our present version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

7. Dr. GEDDES.—"The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, *this of all versions must, in general, be accounted the most excellent.*

8. Dr. WHITTAKER.—"The highest value has always been attached to our translation of the Bible..... *It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supercede it, has hitherto remained unrivalled in the affections of the country.*" "Let us not therefore," he continues, "too hastily conclude that they (the translators) have fallen on evil days and evil tongues, because it has occasionally happened that *an individual* [such as Alexander Campbell for instance] *is inferior to them in condition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed.*"

9. Rev. C. BUCK.—"The divines employed by King James to translate the Old and New Testaments, have given us a translation which, with very few exceptions, can scarcely be improved. These divines were profoundly skilled in the learning as well as in the languages of the East; whilst some of those who have attempted to improve their version [A. Campbell for instance] seem not to have possessed a critical knowledge of the Greek tongue, to have still less of the Hebrew, and to have been absolute strangers to the dialect spoken in Judea in the days of the Saviour, as well as to the manners, customs, and peculiar opinions of the Jewish sects."

10. Dr. JOHN TAYLOR, author of the excellent Hebrew and English concordance, and, so far as philology is concerned, a first rate witness, says, "You may rest fully satisfied, that as *our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a* TRUE, CLEAR, *and* FULL *account of the divine dispensation, and of the gospel of our salvation: insomuch that, he is ever studies the bible,* THE ENGLISH *sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation,* WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE."

11. Dr. ADAM CLARKE.—"Those who have compared most of the European translations with the original, have not scrupled to say that the English translation of the bible, made under the direction of King James the first, is the most accurate and faithful of the whole. Nor is this its only praise: the *translators have seized the very spirit and soul of the original, and expressed this almost every where, with pathos inimitable.* Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*: the English tongue, in their day, was not equal to such a work—but God enabled them to stand as upon Mount Sinia, and *crane* up their country's language to the dignity of the originals, so that after the lapse of two hundred years, the English bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. *The original*, from which it was taken, is alone superior to the bible translated by the authority of King James."

12. Rev. T. H. HORNE.—"When we consider the *very few* REAL faults, which the most minute and scrupulous inquirer has been able to find in our present translation, ... we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity and learning of the venerable translators, of whose pious labors we are now reaping the benefit; who, while their veneration for the sacred scriptures induced them to be as literal as they could, to avoid obscenity, have been extremely happy in the simplicity and dignity of their expressions, and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language. And instead of being *impatient* for a revision of the present text, we shall (to adopt the energetic expression of Mr. Todd) 'take up THE BOOK, which from our infancy we have known and loved, with increased delight; and resolve not hastily to violate, in regard to itself, the rule which it records,—FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM.'" For a full account of our common English version, and for further reference to the most of the foregoing extracts, the reader is referred to "Horne's Introduction," vol. 2, pp. 247—258.

And now judge ye all, who can impartially weigh this subject, and say which translation, having the strongest claims on an intelligent christian community, is entitled to universal acceptance? Our "*old friend*," the common version, or "*the new*," with its *pretended* triplet-paternity from Doctors Campbell, Macknight, and Doddridge, with "*emendations*," and attempts "*to modernize the style*," and the like disingenuous, unlicensed privileges, by Alexander Campbell? Was there any *immediate* or *pressing* necessity for such an attempt to palm upon the community a work of this character—a work specious and imposing in its pretensions, hypocritical and sectarian in its features, and an enormous tax on the public, established by "Copy-right Secured," to favor the "worldly interest" of the author; and in no respects equal, much less superior, to the common version, made familiar by use and rendered sacred by time; and so much better calculated to edify and comfort the humble and candid christian, who, upon this brief review, will more than ever adhere to the rule which it records,—"forsake not an old friend, for *the new is not comparable to him.*"

C.

LIBERIA MISSION.

We have received a letter from the Rev. M. B. Cox, our missionary in Liberia, dated Monrovia, April 9th, 1833, in which he says, "I have not yet been long enough in Liberia to give you my views of it; but this I may say, they are *decidedly favorable*. Monrovia is humble in its appearance compared with Bathurst and Freetown, but I believe it rests on a better *foundation* than either, and that it has in it the *seeds* of a growing and flourishing state, if not a mighty empire. Give my best love to all our brethren in the ministry—bid them remember the millions of Africa that are perishing for lack of knowledge, and the humble few scattered along its western coast, who are endeavouring to light up the gloom that hangs over its dark wildernesses." Mr. Cox recommends the Rev. A. D. Williams, the vice-agent, or as he is popularly called, the acting Governor of the Colony, now on a visit to the United States on business, to the christian attention and courtesy of his brethren. Mr. Williams is a preacher of the Methodist connexion, and has been almost the husband and father of the little church in Monrovia.—*Christian Sentinel.*

FROM LIBERIA.—We are indebted to Mr. Williams, Lieut. Gov., and Mr. Rogers, High Sheriff of Liberia, who arrived Monday in the ship Jupiter, for the following interesting account:—

The colony at the time they left contained upwards of 3000 inhabitants, and 250 dwelling houses; 5 churches and meeting houses, viz. Episcopalians, Presbyterians, Methodist and Moravians; an academy and several schools. The colony is governed by a Governor appointed by the Board of Managers at Washington—a Lieutenant Governor and two Council, elected by the people once in each year—and the people contented and happy. It is gratifying to state, that there are only 2 persons in 3000 who are intemperate! Wheat and rye have not yet been tried sufficiently to test the quality of the growth. Indian corn grows well, but lessens in size both in ear and stalk. Almost all the vegetables of this country grow well there. They have one schooner of 60 tons, one of 40, and one of 5 or 6 tons, belonging to the place, and will soon build some others. The natives in the interior have lately been very quiet. The staples of the country are rice, which is plenty and good—cotton, which is spontaneous, long and fine texture; and a person from the South has undertaken to bring it to more perfection.

Messrs. Williams and Rogers will proceed on to Washington immediately, to confer with the Board of Managers on the propriety of allowing the colonists to choose all their officers, and to make other alterations in their constitution as is considered necessary. The place is very healthy.—*N. Y. Standard.*

Among several persons lately admitted to the Presbyterian church in Pennsylvania was one who was recently a Roman Catholic priest, and another who was a Jew.—*Ib.*

The Rev. Dr. Snodgrass, late pastor of Murray street church in this city, has been appointed agent for the Board of Missions of the General Assembly, for the states of New-York and New-Jersey. The office of this agency will be in connexion with the office of the Board of education, in the basement story of the building recently erected in the rear of the Brick church. Dr. S. has arrived, and is already engaged in the prosecution of this work.

We are also informed that the Rev. Dr. W. A. M'Dowell, of Charleston, S. C. has arrived, and accepted an appointment to the office of Corresponding Secretary and General Agent in the same institution, to be located in Philadelphia.

This intelligence will be gratifying to the friends of Domestic Missions and of the interests of the Presbyterian church.—*N. Y. Obs.*

TRACT DONATION FROM BALTIMORE.—The Baltimore Branch Tract Society have remitted *One Thousand Dollars* to aid the American Tract Society in their appropriation of $20,000, recently designated for foreign and pagan lands. —*Ib.*

PRESBYTERIAN EDUCATION SOCIETY.—The quarterly meeting of the Board of Directors was held on Tuesday, June 25. Appropriations were made to *two hundred and forty-six* former beneficiaries, and to *fifty* new applicants, who were received on probation.—*Ib.*

LUTHER AND THE LUTHERAN REFORMATION, BY JOHN SCOTT.—This new work comes to us from the press of the Harpers at precisely the right moment. Whether considered in its *religious* or *political* bearing no event in history, since the Christian era, is so worthy the study of every citizen of these United States, as the *Reformation*. When Luther, *on the Fourth of July*, 1519, struck the first blow at the political tyranny of the Pope, by calling in question for the first time, the *divine right* of this usurper of all rights, he also, by the grace of God discovered to the world the long-buried foundation of that perfect liberty, *civil* and *religious*, which it is the peculiar blessing of our beloved country most fully to enjoy. —*Ib.*

It is understood, that wherever it was found impossible to effect, on the 4th of July, the attempt to offer a seat in the Sunday-school to every suitable person, the effort will be continued until it shall be completed. Some visiters commenced their duties several days before the fourth, and ended them on that day, and it is confidently hoped that the business then begun will be completed.

Those, too, who made no preparations for performing this service, have now a favourable opportunity of attending to it forthwith.—*S. S. Journal.*

Some apprehension is felt that so great a number of scholars has been obtained by the recent exploring, that there will be a great deficiency of teachers. If such an emergency should take place, we should be almost ready to propose that the scholars shall be employed to take a census of those who ought to be teachers, and bring them to the work. But we cannot believe that children will be sent away from any school on this account. The sight *will* arouse the church; it will appeal to every feeling of benevolence, patriotism, and religion, and teachers must be found.—*Ib.*

At the meeting of the Connecticut Baptist Convention, at Lebanon, last month, it was on motion of Rev. Mr. Ludlow, of South Carolina, resolved, that the convention highly approve of the resolution of the American Sunday-school Union, to aid in establishing schools in the south, and the enterprise was recommended to "the favourable regard, and the prayers and liberal support of the Baptist churches in the south."—*Ib.*

There are about 2,800 schools, and more than 200,000 scholars and teachers connected with the Sunday-school Union of the Methodist Episcopal church.—*Ib.*

At a late meeting of the managers of the Maryland Sunday-school Union, the executive committee were instructed to employ agents to explore the State, and to revive and reorganize schools wherever practicable.

The Southern supply then, so far as regards Maryland, is provided for.—*Ib.*

From the Cincinnati Journal.

REVIVAL IN BEDFORD CO. TENN.

FARMINGTON, *Bedford Co. Tenn. May 23d 1833.*

Dear Brother Eastman:—According to promise, I attempt a short detail of occurrences at our meeting, in near prospect when you left. Much interest had been excited, and many prayers offered up to God in its behalf. We were not disappointed. God has graciously visited us. We had little human help, and the blessing of God, which maketh rich indeed, was imparted to many. The hearts of many Christians were revived, and a spirit of supplication granted. It was evident among us, that God never said to the seed of Jacob, "seek ye me in vain." We were on the ground by day and by night, from Friday until Tuesday. Fifty or more were made to feel deep solicitude in view of their unnatural and wicked rebellion against God; and during the meeting, 32 professed to give their hearts unreservedly to the Lord. A number of these were heads of young families, with from one to four little immortals committed to their charge. The result of God's gracious visitation among us since November last, is the professed subjection of better than 130 souls. Among this number, not more than three or four were over 30 years of age—principally from 10 to 25. This work has almost invariably followed the range of our temperance society and Sabbath schools. We are happy to say, that, without making total abstinence a term of communion, our whole church is enrolled on the temperance list.

The anniversaries of our bible, education, and temperance societies were celebrated during the meeting. For the wider circulation of the Bible, $100 were obtained. For the education of poor, pious young men for the ministry of the gospel, about $45, and without any very special effort, 28 members were added to our temperance list, making, after the removal of perhaps 50, near 500 members. We have also an association of 58 people of color, who go the whole length in abstinence. The influence of different benevolent institutions have no doubt been combined among us, because we have aimed to turn our hand, in some degree, to each. The disposition to do this, and the success attending, are from the Lord. We would say continually, "Not unto us, O! Lord, not unto us, but unto thy name give the glory."

One year since, among us, scarcely one youth at our sacramental meeting declared himself to be on the Lord's side. Now we have a few under 100. * * * * *

THOMAS J. HALL.

MARYVILLE, Tenn.—*Progress of the revival.*—Language cannot adequately describe the interesting scenes we have witnessed at Maryville the last week. Religious meetings have been held at the Seminary on every day in the week, generally three times each day. On Sabbath the 16th inst. 15 persons made a profession of religion, when the meeting adjourned to meet at the Seminary on Monday evening. On Monday morning, however, the anxious, the new converts and Christians generally throughout town, collected, without any pre-concert, at the Seminary; and our school was converted into a prayer-meeting. The Spirit of God was there. Sinners were agonizing to enter the kingdom; and Christians were engaged in solemn importunate prayer. As our meetings continued from day to day, they increased in interest. One after another submitted to God. Aside from the more public meetings, a female prayer-meeting was held daily, and another, more or less frequently, by young men. While we were yet praying, God answered. Some of the most hardened of our youth have come over on the Lord's side. Indeed an unusual number of the converts are young men. Some of them we believe are yet to be the heralds of God's mercy to a guilty world. On last Sabbath thirty more were added to the church; making, in all, NINETY-FIVE persons who have joined New-Providence church on examination since the commencement of this revival.

Many more are rejoicing in hope who have not yet made a public profession, and on Sabbath evening about 70 remained on the anxious seats. Meetings are still continued daily, with increasing interest.

We cannot omit to mention, that a considerable number of the new converts were members of Sabbath Schools—some of them quite young. Yet the youngest of them was able to give a more rational and satisfactory account of what God had done for his soul, than many a converted adult, who never enjoyed the advantages of Sabbath schools.—*Intell.*

RELIGION IN THE PRESBYTERY OF FAYETTEVILLE, N. C.—Repeated notices of the progress of truth and the power of divine grace, in some of the churches of this Presbytery, have been inserted in our columns; and we are gratified to learn that these seasons of refreshing are still continued. A protracted meeting was held near Averasboro' about the last of March, conducted by Rev. Mr. M'Dugald and Rev. Alexander M'Ivor. It was a season of great interest to that church; *forty-five* persons were on examination admitted to its communion. Many others were inquiring the way to Heaven. —*Southern Telegraph.*

RELIGIOUS INSTRUCTION OF SLAVES.

From the Annual Narrative of Presbytery of Georgia, April 1833.

We cannot close our narrative without noticing with delight, and we trust with gratitude to God, the efforts which are making for the *moral and religious improvement of our coloured population.* An interest in this long neglected and degraded portion of our community has been increasing within our bounds for several years. We may safely say that the subject is receiving general attention, and in all our churches from Savannah to St. Mary's, something is doing, and much more we desire to do, when our way is opened. In Bryan county, the adult negroes who attend church on the Sabbath, are regularly instructed in the forenoon; and during the week three or four planters visit different plantations, and instruct those resident thereon. There are in the lower part of this county, six day and Sabbath schools, kept by masters and mistresses, on their plantations, for the religious instruction of the negro children, as well as for their improvement in other ways. There are also evening prayers held by some of the planters for the adults.

A member of our Presbytery devotes his whole time to the religious instruction of the negroes in Liberty county. He has free access to the great majority of the plantations, and visits them in the week at night. His labors on the Sabbath are divided alternately between three or four stations, at which the congregations of adults vary from 100, to 3 or 400, according to the population of the immediate neighbourhood. On the Sand Hills, a summer retreat, a Sabbath school embracing adults and children, has just been set in operation, and of course we can say nothing of its success. On three or four plantations there are day and Sabbath schools for negro children; and on about the same number weekly instruction for adults. The pastor of the Darien Church holds a regular service, summer and winter, on the Sabbath, for the colored population of the city and vicinity. There is also a large Sabbath school of 60 or 70 children, and in other parts of the country some little efforts are making.

In Wayne county occasional instruction is afforded servants on different plantations, by owners and others, and a regular service on the Sabbath in one neighborhood, attended by 30 or 40 adults. In St. Mary's no regular instruction is afforded the negroes, owing to the want of a suitable place of worship. There is one just at this time provided. If we mistake not, a few planters give instruction on their plantations in the country.

We are happy to learn that the members of our churches are in favor of the Christianization of the negroes, and are anxious for it. The subject meets with the co-operation of many who are not professors of religion, and there is no opposition of decided character within our bounds. It is acknowledged that we owe our servants much, that our duties to them have been long neglected, and that it is high time to awake out of sleep. There is a waking up of public feeling, a stirring of public conscience along our coast, from Charleston to St. Mary's, and the result, we hope, will be substantial action.—The plan of instruction thus far pursued has been oral and catechetical. Our instructions have given satisfaction to masters, and, we humbly trust, have been of benefit to the negroes. We are encouraged and feel willing to press forward in this long neglected work of preaching the Gospel to the poor.—And we would affectionately and earnestly recommend to all our brethren who have not looked into the moral and religious condition of our coloured population, nor have done any thing for its improvement, to begin without delay. There is great sin lying at the door of the church for her neglect of these *domestic heathen.* They present a wide field for Christian effort, and a very encouraging one; and we make no doubt that judicious men and measures will be cordially welcomed, so far as our information extends, in the far greater portion of the southern states. *We entreat the attention of our church to the moral and religious condition of this people throughout the United States.*

The medical students of Philadelphia, in the preamble to their constitution, declare ardent spirits to be unnecessary, without saying "except for medicine.' Their Society has 40 members.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 24, 1833.

☞Those persons who have acted as agents for the Luminary heretofore, will please continue to act in that capacity.

To the friends of Temperance.—It will be perceived, by a notice on our first page, that the "Temperance Herald of the Mississippi Valley," formerly published at this office, is discontinued. In consequence of this arrangement, we design increasing the proportion of Temperance matter in the Luminary. The existing state of things in this region, makes such a course indispensably necessary. We hope the friends of Temperance in the west, will give us their aid in effecting this object. Not only the aid of their pens, but their efforts to increase the circulation of the paper.

In accordance with the arrangement made with us, the subscribers of the Temperance Herald who have paid in advance for the present year, will be furnished with the number of the Luminary published on the first Wednesday in every month.

To Correspondents.—"R." is welcome to our columns. He shall have a place next week.

The Bible—as it is.—We invite the reader's attention to the article in to-day's paper, from the pen of our able correspondent, C.—At this time, when efforts are making in the eastern states to get up a new version of the Scriptures, the judicious and apposite extracts in the latter part of C's. communication, are peculiarly worthy of the attention of every friend of the Bible.

Orphan Asylum.—The adjourned meeting in relation to this important subject will be held at 5 o'clock this evening,—at the Court House. The Committee appointed at the previous meeting to solicit subscriptions, are expected to make their report.

Van Doren's Collegiate Institute for Young Ladies.—Agreeably to appointment, Charles S. Morehead, Esq. of Frankfort, is expected to deliver the oration at the Anniversary of Van Doren's Collegiate Institute for Young Ladies, to-morrow at 11 o'clock, in the McChord church. We doubt not that the occasion will call forth from this interesting speaker much that will please and instruct his audience.

ENCOURAGING PROSPECTS.

We have the pleasure of informing our readers, that an encouraging state of religious feeling is beginning to manifest itself in our city. The late severe afflictions, which, in the righteous providence of God, we have been called to endure, seem, in the expressive language of Scripture, to be working out for some, by the Divine blessing, "an eternal weight of glory." Like all other judgments from Heaven, on account of the sins of the people, the only effect upon some appears to be to render them more daring in their impiety. Upon the far greater proportion of the community, however, this Divine visitation appears to have had a salutary effect. They are willing to acknowledge the hand of God in the pestilence, and to own the justice of the visitation; while they are more deeply impressed with the necessity of preparation for heaven.

The churches in this city, and throughout the whole state, have, for a long time, been in a state of most criminal apathy and lukewarmness.—But we sincerely hope that we are on the eve of better times. At a Sacramental meeting of the First Presbyterian church in this city, which closed on Monday last, thirteen were added to the communion of the church, on examination and public profession of their faith. The meeting was throughout solemn and deeply interesting. The congregations were much larger than they have been on such occasions here for several years. Their appearance brought fresh to our memory some of the gratifying scenes we witnessed in that church during the late revival with which our city was blessed. At a similar meeting, held a few weeks since at the McChord church, several members were also received. We learn, in addition, that pleasing indications of increased attention to religion is manifested in several of the congregations in this vicinity.

Sunday School Cause.—We are requested to give notice that the Rev. *William Vaughan*, agent of the American Sunday School Union, will preach on the subject of his agency, at the following times and places, namely: August 7th, at Walnut Hill; 8th, at Bethesda; 9th, at Providence meeting-house; 13th, at Bethel; 14th, at Town Fork; 15th, at Horeb. The services will commence each day at 11 o'clock, A. M.

Anniversary at Monrovia, Africa.—The last *Liberia Herald* gives an account of the annual meeting of the Monrovia Baptist Missionary Society. An appropriate discourse was delivered by the Rev. C. M. Waring, and a collection taken up in aid of the Society's funds. The annual report of the proceedings of the society was also read. At a subsequent meeting of the society, for the election of officers, &c. we notice the passage of the following, among other resolutions:

"*Resolved*, That the Board enter immediately into such measures as may be most conducive to the glory of God among the natives, and the furthering of the object of the society.—And that they proceed forthwith to engage a suitable person, if practicable, to teach and preach among the natives of Big Town, at Grand Cape Mount; praying that God may aid and bless the feeble endeavors of the society, and open the hearts of his children in America, to send us some assistance for the promotion of this good and great cause."

By a letter from the Rev. C. M. Waring, under date of January 17, 1833, published in the London Baptist Magazine, we learn that the church of which the writer is pastor, consists of 181 communicants, about half of whom are *native Africans*, who had been liberated from *slave ships* by American cruisers, and sent to the colony. Thirty-nine of these, the writer states, have been baptised within the last eighteen months: and many more of that class are anxiously inquiring, what they must do to be saved. Mr. Waring regards those of these untutored natives who have become members of his communion, as very consistent and exemplary christians. How feelingly and eloquently do such facts as these speak to the heart of the christians of our country, in favor of that noble scheme of benevolence, the American Colonization Society.

American Colonization in Massachusetts.—We learn from the Boston Mercantile Journal, that at the Annual Convention of the Massachusetts Association of Congregational Ministers, held at Dorchester a few weeks since, a resolution was passed, by nearly a unanimous vote, warmly recommending the American Colonization Society to the increased patronage of the public. It is known to most of our readers, that the Congregationalists are the most influential body of Christians in that state, and indeed, throughout New-England.

Colonization.—The Colonization Society of Hardin county, Ky. held a meeting on the 4th of July, at which a collection was taken up in aid of the cause. The result of this meeting was so gratifying, that a resolution was passed, to hold regular meetings of the Society, on the evening of the fourth Monday of every month. We learn with much pleasure, that this good cause is exciting increased attention in that region.

The Monthly Distributor; or, Specimens of New Tracts.—This is the title of a periodical publication just commenced by the American Tract Society. The first number—for July—has reached us. It presents a very neat appearance, and contains two Tracts, one of eight, the other of sixteen pages. The first, entitled, "The Eternal Miseries of Hell," is from the writings of Saurin, the other by H. A. Boardman, is styled "The Almost Christian." The design of this periodical is, to furnish, in monthly numbers, the *new Tracts* issued by the American Tract Society. The terms are, fifty cents in advance, for twelve monthly numbers, and at the same rate for a quantity of any single number. Mr. L. Stephens of this city, is agent for the work.

The Harbinger of the Millenium.—A duodecimo volume of 360 pages, bearing the above title, has been recently issued from the press of Pierce and Parker, Boston. The author is the Rev. William Cogswell, Secretary of the American Education Society. The work consists of seventeen dissertations, one on each of the following subjects, namely: The distribution of the scriptures—The sanctification of the Sabbath—Distribution of tracts—Foreign Missions—Conversion of the Jews—Home Missions—Supply of Ministers—Sabbath Schools—Promotion of Temperance—Involuntary servitude—Religious improvement of seamen—Reformation of prisoners—Promotion of peace—Charitable contributions—Benevolent agencies—Revivals of religion—Millenium. An appendix is also added to the work, containing a succinct historical and statistical sketch of the different benevolent societies.

A Change.—We omitted to notice, in due time, the discontinuance of that able temperance periodical, the "Journal of Humanity." It was published at Andover, Mass., and has ever been a welcome and profitable visiter to us. It has been merged in the "Spirit of the Age," a Boston paper, conducted with much spirit and ability.

The late T. T. Skillman.—The editor of the *New-Jersey State Gazette*, published at Trenton, in giving our brief obituary notice of the late proprietor of this paper, adds the following remarks· "The deceased was a native of the township of Montgomery, Somerset county, [New-Jersey,] and served his apprenticeship to the Printing business in this office."

PROGRESS OF THE CHOLERA.

Our city, by the blessing of Providence, still continues to improve in healthfulness. We now seldom hear of a case of Cholera in the city. Those cases which do occur, are generally from imprudence. Our market is now plentifully supplied with crude, unwholesome fruits and vegetables. Those who yield to such temptations, must expect to be liable to attacks during the summer.

We learn by a letter received in this city, from a physician, on Monday last, that the Cholera is still prevailing at the *Clover Bottom*, in Woodford county, with a fatality not surpassed by any thing we have experienced in this city.

Extract of a letter to the Editor, dated

Springfield, Ky. July 13, 1833.

Dear Sir:—The cholera, that fearful scourge of man, has ceased, to a great extent, its work of death in our village and immediate vicinity. It still lingers around us, throwing occasionally a dart at those who have wandered from the paths of prudence: but attacks are not so violent or frequent as formerly. No death has occurred for ten or twelve days, I believe, from malaria or local causes. A few from fatigue, grief, or some chronic disease, terminating in cholera, have died in the last fortnight.

The disease has made dreadful havoc amongst us. The population has been estimated at 650 inhabitants. The deaths in the last 5 weeks from cholera, in the village proper are not less than 80. This is at least 14 per cent. Of the white male adults we have lost, at the lowest estimate, one fourth.

The first class assailed were the intemperate. Some of the hardest drinkers were prostrated without any premonitory symptoms.—Others resisted a short time but soon fell an easy prey to this fell destroyer. The disease has not left a drunkard in Springfield—unless there should be some who have formed the habit since the cholera began, and if there be such a case, it is from a mistaken notion, somewhat prevalent here, that brandy is a good preventive.

The next most numerous class carried off, were weakly females, who had been laboring under diseases of the liver &c. for years.—Some of the timid and easily alarmed, though in good health, fell victims to the pestilence We have attempted to account for the death of many persons who seemed to have the promise of longer days than some of their survivors. But most of such efforts were in vain. Death has moved over us like a despot king, giving and leaving no reasons for his mysterious havoc.

Our calamity has been distressing beyond description. The panic was so great that during the onset of the disease, the sick and dying could get but little attention. This occasioned the death of not a few. The decencies of christian sepulture were denied to several in the vicinity. The floors of the burning house in which they died were the only winding sheet, and grave, and funeral service that they could obtain.

The Presbyterian church in Springfield has lost about 12 members, and the Methodist 2.

I subjoin a list of the deaths among the white population, which I should be gratified, for the satisfaction of surviving relatives at a distance, to have published, if it is not too great a tax upon your kindness. If there is any thing in my remarks above that your readers would like to see, you may give them to them, if you find room. I should have written earlier, but notwithstanding my opportunities have been good for ascertaining the facts, I could not find out the actual state of things until within the last few days.

Elias D. Davidson, Abraham East, John Toland, Mrs. Toland, John B. Tillay, Mrs. Susan Bradburn, Mrs. Polly Palmer, Henry Palmer, Mrs. Susan Palmer, —— Palmer, (infant.) Mrs. Polly A. Cunningham, Mrs. Ann Lewis, Mrs. Hickman, R. Phillips, Mrs. Phillips, L. Hardisty, Nicholas Sansbury, Thomas Riney, Geo. W. Hundley, Dudley Robertson, Mrs. Ortkies, Miss H. Jeffries, Anthony Knott, James P. Knott, Mrs. Way, Benjamin Wines, Samuel Platt, B. Jennings, John Hallingsworth, Smiley Mudd, Mrs. Delia Mudd, Giles D. Smith, George Fullilove, Mrs. Mary Fullilove, Martha A. Fullilove, (infant,) George Lewis Fullilove, (infant,) John Stephen McElroy, (infant,) John Wade, Rudd Woods and —— Woods, (infants,) Jesse Head, (infant.) Mrs. Margaretta Head, Marion Bainbridge, (infant,) George Hunting, Sr. Mrs Hunting, George Hunting, Jr. William R. Kelly, John Hughes, Jr. Mrs. Jane Gaither, and an infant of Dr. Smith's. The remainder are all blacks.

The disease is spreading through various parts of the county with awful ruin. Lebanon is nearly depopulated by death and flight.

Maysville.—Three deaths have occurred, of Cholera, since our last publication, viz:—Wm. Guy, on Wednesday night of last week, after our paper went to press; Miss Milburn, on Sunday; Phil. Hise, on yesterday.—*Eagle, July* 18.

Flemingsburg.—We have received the Intelligencer, Extra, of the 15th inst. containing a complete list of the deaths, by cholera, in Flemingsburg—amounting altogether to 66—47 whites, and 19 colored persons.—*Ib.*

Greensburg, Ky.—It is with great satisfaction we are enabled to announce to the public, that this dreadful disease, which a few days since made such havoc in our village, and caused such heart-rending distress amongst our citizens, no longer exists. No new case has occurred for the last six days.

The number of deaths from cholera that have taken place in Greensburg, up to this time, are 41—20 whites and 21 blacks.—*Repub. July* 19.

Salem, Ind.—The cholera has raged with awful violence at Salem in this state. Out of a population of seven or eight hundred we learn that there had been, on Monday last, about 40 deaths, and several were still sick; and these deaths took place among but a small proportion of the population, very many having left the town as soon as the disease commenced its ravages, which was about the 28th of June.—*Ind. Journal, July* 13.

ABOLITION OF SLAVERY IN MEXICO.

The following summary notice of the manner in which slavery was abolished in Mexico, and of the results of the new system, is from the first number of the American Quarterly Observer, just published in Boston.

"On the declaration of independence by the Mexican provinces, a law immediately followed for the entire abolition of slavery. Each of the provinces arranged the details of the process of emancpation for itself; but the principles and the most important details are substantially the same. The master enters into an account with his slave, whose value, with that of his family, is estimated as a debt due from him to his master, which debt the slave and his family cancel by their labors. The duties of the servant and of the master are fixed by law as definitely as the nature of the case admits, and magistrates are appointed in every neighborhood for the express purpose of enforcing them. As the results of this system, the servants worked out their freedom and that of their families in a few years. During the process, they acquired habits of forethought and economy. The hope of bettering their condition gave a spring to their minds, and an elevation to the whole character, and thus they were fitted for the enjoyment of perfect liberty, by the very process of acquiring it. They have chosen generally to remain, as hired laborers, on the plantation to which they belonged."

Bowdoin College Case.—The opinion of Judge Story, in this important case, is now before the public. The decision is, that the act of the Legislature of Maine, by which President Allen was ejected from office, is *unconstitutional and void*, and that President A. *is now in office*, under a contract with the Boards, *which is beyond the power of the legislature to impair*. The decision is based on the same principles with that in the Dartmouth College case, when Dr. Allen found himself on the other side.—*Bost. Rec.*

FOREIGN NEWS.

From London papers to the 31st of May.

A treaty of peace between the Ottoman Porte and the pacha of Egypt, has been actually signed on the terms dictated by the latter, the Sultan having agreed to cede Adana and every thing else demanded by Mehemet Ali.

The difficulties between Holland and Belgium have been at length adjusted. The preliminary treaty between Great Britain, France and Holland had been received in London, and the embargo on Dutch shipping had been taken off.

The expected debate on the subject of Colonial Slavery commenced in the British Parliament on the 30th May, and Mr. Stanley on the part of ministers announced some important alterations in their plan. The loan of £15,000,000, to be advanced to the planters, is to be repaid, not by the planters and the slaves, as heretofore proposed, but by increasing the duty on West India sugar imported into Great Britain.

All accounts from Oporto lead us to expect that a movement on the part of the forces of the young Queen is at hand. Many fresh troops have reached the scene of action, and every thing demonstrates some speedy momentous exertion.

The total number of petitions against slavery presented to the British Parliament up to 2d May, was 1767, and the signatures 431,293.—*N. Y. Obs.*

A letter from Smyrna, dated April 27th, inserted in the N. Y. Journal of Commerce says:

Peace is certainly made, but really we have some fears that it will not be of long duration. The Sultan has yielded too much, and has made Mehemet Ali too powerful. The former will not be easy under the great sacrifices he has been compelled to make, and Mehemet Ali will feel too strong to bear any expression of displeasure from his master. The peace has been clearly made up by Great Britain, France, and Austria, in order to prevent the Russians from taking an active part: but the last mentioned power has had its eyes open, and will not suffer its troops to leave Constantinople until Ibrahim Pacha shall have quitted Asia Minor. In the mean time some French vessels of war have arrived at Voula, and many others are daily expected. A British force is also on the way up. In a few *months* we shall see, or hear, how all things wind up.

A London paper of May 30th, says: "For the sake of our commerce and manufactures, we are glad to have it in our power to announce that a ratification of the preliminary treaty between Great Britain, France, and Holland, mentioned in our last, on the part of Holland, has been received, and that, as a necessary consequence the embargo on Dutch shipping has been taken off.

Letters from Madrid to the 13th inst. state that preparations are making there for the assembling of the Cortes on a scale of unusual magnificence. One of the principal squares has been fitted up for the exhibition of a bull fight, the expense of which will be £10,000; and every means were adopted to give due eclat to the approaching meeting of the Cortes, for the purpose of swearing allegiance to the young Princess. The protest of Don Carlos against the claims of his niece to the throne had not been officially noticed, and doubts were entertained of its authenticity; but, at all events, it was not expected that such a protest would be avowed until the meeting of the Cortes, and that in the mean time efforts would be made to induce Don Carlos to retract his declaration.

We are indebted to a friend (says the Journal of Commerce) for Vera Cruz papers to the 14th June inclusive, received by an arrival at New-Orleans. They bring intelligence of a formidable *attempt to revolutionize the government*, which so far succeeded that President Santa Anna was taken prisoner, though he afterwards effected his escape, and made good his retreat to Puebla, where he arrived on the night of the 12th-13th.

The brig Quito, arrived at New-Bedford, from Lisbon whence she sailed on the 17th of May, brings intelligence that Don Miguel's fleet was lying at Lisbon at that time, inactive for want of men.

Memorial of the Jamaica Planters.

Jamaica papers have been received at this port to the 19th June. They are filled with denunciations of the mother country and the missionaries, and threaten a separation of the Union unless their wrongs are redressed. A memoral has been addressed by the planters to the British ministers.

MARRIED—In this city on Tuesday morning last, John Brennan, Esq. of Nashville, Tenn. to Miss Mary, daughter of Wm. R. Morton, Esq. of this city.

In this city, on Thursday last, by the Rev. N. H. Hall, Mr. Harvey H. Wilkinson, to Miss Nancy Cropper, both of this city.

In this city, on Thursday evening last, Mr. David Laudeman, to Miss Mary Hutchinson.

Communicated.

OBITUARY.

Departed this life, on Saturday evening the 6th inst. Mrs. Eliza Price, consort of Mr. D. B. Price, of Nicholasville, Ky. after a painful illness of six or seven days. Her affliction she bore with much patience and resignation to the will of her Heavenly Father. It is profitable to witness the inward workings of a soul, when ripened by the sorrows and afflictions of life, under the sunshine of grace, for the brighter and holier scenes of immortality. These inward workings, however, can only be seen by its language, or expressions, as it leaves its infirmities and sins, to add another gem to a Redeemer's love. Before her departure, she conversed freely with her husband in reference to the separation, which disease betokened must soon ensue. Death, said she, has no terrors for me. The righteousness of Christ was her only hope. She greatly desired that she might be blessed with a continuation of her reason, until the last of her mortal agony. In this her prayer was answered. When told by her distressed husband of the loss he must sustain, by her removal, not only in the religious instruction of their children, but in the dissolution of that relation which had been a source of so much comfort to him, and rendered doubly endearing by union of christian love, she replied, I love you all, but I give you up for Christ,—Christ and death will be my gain.—She called her children, one by one, and seemed to forget her sufferings whilst she conversed personally with them, and exhorted them to be prepared for death. Her eldest daughter having made a public profession of religion, she spoke of the gratitude she felt to God for having been permitted to witness it before her death; exhorting her to be exemplary before the members of the family younger than herself. It seemed to afford her much satisfaction in death that her three eldest children were now, by visible consecration, connected with the church of God. Her earnest desire was, that they might walk worthy of their vocation. Others of her relatives, who were present, she also addressed with a deep interest for their everlasting welfare, adapting her conversation to the circumstances and condition of each. After this she seemed to be sinking in the cold embrace of death. Her pulse ceased to beat, and life was evidently receding from the extremities. After a union of some pious friends around her dying bed in prayer, she lay motionless for a short time, when all thought she was gone: but on a sudden she seemed to be aroused, as if something further was to be done. After looking around upon those who were watching in expectation of seeing her cease to breathe, she exclaimed, O, how strange! On being asked by her husband, what is it my dear! Her reply was, I thought I was in heaven; but I am not gone yet. Her spirit seemed destined, by its upward workings, for flight as soon as her Saviour should beckon her away from earth. It seemed by strong desire to say, "let me loose from my clayey mansion, that I may dwell with my Saviour, whom having not seen I have loved, and though I see him not yet believing I rejoice with joy unspeakable and full of glory, and long to be with him, which is far better." She had her request soon after; for, about eleven o'clock at night her spirit broke its connection with earth.—Her body, on Sabbath afternoon, was interred in a family burying-ground, on the farm of Mead Woodson, Esq. near the remains of her departed parents and a lovely child. She sleeps, and will sleep until her Jehovah Jesus shall descend from heaven, attended by ransomed spirits and holy angels, to break the bars of death, and unite redeemed spirits to glorified bodies. Her afflicted husband mourns; but it is a short separation from one who was to him a lovely and devoted wife. Her children feel, and will deeply feel, the loss of a kind and indulgent mother. The social circle in which she moved, and filled with so much meekness, feels the painful stroke; and the church of which she was a member, with the cause of benevolence in which she was ever disposed to be active, will feel that one of its brightest ornaments is gone. But our loss, in her own words, (or words which she by faith made her own in death) will be her everlasting gain. Be silent then, every murmuring thought, and know that it is God. Let him do what seemeth him good. Blessed are the dead which die in the Lord, &c. Let me die her death, and let my last end be like hers. T.

To the Editor of the Western Luminary.

By this paper I present you, and through you the Church and world with the death and dying exercises of two of my dear Children, Daughters, Theresa B. Miller and Sally Cox. So far as known to me, their walk and conversation from first profession of faith down to death, was worthy the vocation wherewith they professed to have been called. And I record it with sentiments of unfeigned gratitude, that they retained their mind throughout their rapidly sinking illness even down to the last, and respectively manifested unwillingness to receive any medicines that would disrobe them of the sober and proper exercise of their minds. Theresa remarked to me, that she had not lived as nigh to God as she deemed her *duty* and exalted privilege; yet there were seasons in which she had good hope of firm anchoring on the rock of ages, on the tried rock, the sure foundation; that he was even *then* precious to her soul in all the glory of his mediatorial character, fullness and suitableness, yea, the chief among ten thousands, altogether lovely. In the meantime she requested that her little son, of about two months old, should be brought to her. Taking him in her arms, with great apparent earnestness and devotion, she consecrated him to a covenant-keeping God, turning her eyes anxiously to me, including her Mother, she said Pa, take this child, and train him up in the nurture and admonition of the Lord, and do not spare the rod, because his Mother is dead and gone. Dear child, she did not enjoy the high privilege of devoting her child in the holy rite of Baptism, however much she desired it, owing to her illness and weakness after my return from the Assembly. She remarked to me, that she indulged fears I would never return from Philadelphia, but said Pa, the Lord has brought you home to see your Child die. I only name this last because I believe it has been of great avail to my own soul. And here suffer me to express my gratitude that I was born of Christian Parents, early devoted to God in his own holy ordinance, early received line upon line, precept upon precept upon the great, precious, fundamental truths of the Gospel, in payment of vows made on my behalf. I am grateful that God has given me children, and with them any disposition (however poorly, formally, and lukewarmly) to walk in the footsteps of the flock. I am free to own, and it cheers and encourages me in the acknowldgement, that it was not for any thing in me or done by me, but for his holy name's sake, for the sake of his own holy truth and established way with his children, he does bless them in life and death, and thereby excites, rouses and encourages importunity at the divine throne and more vigorous effort in the ways of God, that the residue of offspring may be brought into the boundary of the divine covenant, which is all the salvation and all the desire of the pious parent.

Of my dear Sally Cox I would say, she died about the third day after her sister, in the solid triumphs of the faith in which she had lived. She ever appeared to me to understand well and relish delightfully God's solid plan of salvation, as one every way just and honourable to God and safe to man. This certainly was the central, glorious point Christ and him crucified:—If Dr. Doddrige's best mark of a gracious state, namely a prevailing bias of the will for God, be correct, be sound and safe, she possessed it to a very hopeful degree, attested by her love and use of the word of God, of the day of God, of the people of God, of the house of God at home and abroad, having it more in her power than many others from easy circumstances and the accommodating spirit of her husband, to attend the surrounding churches and publick meetings: a day there seemed to be better than a thousand any where else. Among the many instructive and consoling beatitudes of Christ, there is the following, "Blessed are the mereiful for they shall obtain mercy." She had a heart to melt at the hearing and prospect of human woe, and unweariedly by day and night visited and succoured the sick and dying, and hence it was remarked by a sister in the church, who loved her, that she would be as much missed in the house of the sick as in the house of God. When her sister Theresa died, she said to two of her sisters present, there was another call of God to them "To prepare," "To be ready," having reference to their deceased sister Eliza, who died also in good hope.—On her dying bed she gave several personal addresses: but owing to weakness and accompanying hoarseness, could not be distinctly understood. With such evidences, I hope I will be indulged in concluding this brief narrative with two or three portions of God's holy and precious word. Rev. 14. 13 And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours, and their works do follow them. Isaiah 57. 1. The righteous perisheth and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come. Again, though dead, like Abel, they yet speak, and say to the living, "Prepare to meet thy God," "Be ye also ready, for in such an hour as ye think not the Son of Man cometh JOHN HOWE.

Greensburg, Ky. July 10, 1833.

DIED—In this city, on Monday last, Miss Ellen Leavy.

On Tuesday, the 16th inst., Mrs. Meliscent Fowler, consort of Capt. John Fowler.

On Wednesday last, at the residence of Capt. Fowler Mrs. Maria Beckley.

On Saturday last, Mrs. Jane Byrne.

At Athens, Fayette Co. Ky. on the 26th of June, of cholera, Mary Jane, daughter of Mr Samuel B. Todd, aged 3 years.

In Maysville, on Thursday night, the 11th inst. of congestive fever, Dr. Wilson Coburn, in the 41st year of his age.

In Danville, a few days since, Mr. Ezra Williams, brother of Mr. Z. Williams, of this city.

In Danville last week, David G. Cowan, Esq.

In Danville, Mrs. Huber, wife of Rev. Joseph Huber.

On the 8th inst. at his residence near Florence, Ala. Gen. John Coffee, in the 62nd year of his age.

All the friends of the Bible and Bible Science, are affectionately requested to meet at the 2d Presbyterian Church, on Monday 29th inst. at 1-2 past 4 o'clock, P. M. *Committee.*

☞Communications, advertisements, or orders for job work left at the office, or at Mr. A. T. Skillman's Book store, will be promptly attended to.

WESTERN LUMINARY.

PROSPECTUS OF VOLUME TEN.

THE subscribers having purchased the establishment of the "Western Luminary," would earnestly and respectfully appeal to the former friends of the paper, and the Christian public of the West generally, for their co-operation in sustaining and extending its circulation.

The character of the Luminary is already extensively known. On this point it will be necessary only to say, that it will continue to pursue the same general course which has hitherto received the extensive approbation of its subscribers. There will be no departure from the principles which have uniformly characterised the publication. The same editor,—Rev. John F. Coons,—who has had charge of the paper for the last two years, will still continue to act in that capacity.

While our paper is designed to be occupied chiefly in the diffusion of sound theological knowledge, and the extensive dissemination of religious intelligence, it will also contain a secular summary of the most important events of this busy and enterprizing age, the latest foreign news, poetry, miscellany, and general literature.

The Western Luminary is the oldest religious periodical west of the Alleghanies. It is now just commencing the *tenth* year of its existence. Thus far it has met with the general approbation of its supporters. It shall be the object of its present proprietors to merit a continuance of that approbation. It is unnecessary, at this enlightened period, to say any thing respecting the propriety of every Christian family enjoying the benefits of such a periodical. It must be at once obvious to every mind at all enlightened by human learning or the Divine teaching of the Spirit of God. To the enlightened Christian public we confidently appeal, for their aid in sustaining a publication which is entirely dependent on them for its support.

WILLIAM M. TODD,
THOS. T. SKILLMAN.

Lexington, July 18, 1833.

TERMS.

The Western Luminary is published once a week on a super-imperial sheet, and handsome type, at *Two Dollars* a year in advance; *Two Dollars and fifty cents* at the end of six months, or *Three Dollars* at the close of the year.

Any person procuring five new subscribers, and paying for them in advance, shall receive a sixth copy gratis.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent*,
July 24.—2by *For the Lex. Depository.*

INFANT SCHOOL.

THE Subscribers purpose opening an Infant School on Monday the 15th of July, in the building belonging to Rev. J. Ward, recently occupied by J. L. Tracy, Esq

This Institution is to be conducted by MRS. & MISS SMITH, from the City of New York—Ladies eminently qualified for that important trust.

The 1st term will be but 6 weeks, (or, half a quarter.) Price of Tuition for the above time, $2 and 50 cents. Children admitted under 7 years of age.

I. & L. H. VAN DOREN.

Lexington, July 8th, 1833.—51-3t.

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchie s, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

THE ANNUAL REPORT

Of the Board of Education of the General Assembly of the Presbyterian Church. Presented May, 1833.

It has, at all times, been regarded as a vital principle in the Presbyterian Church, that no man is qualified to preach the Gospel, however good his talents, and exalted his piety, without a thorough education. Our excellent standards, therefore, after giving a decided testimony to the supreme importance of eminent piety, require every Presbytery to pay special attention to the intellectual cultivation of all candidates for the sacred office, "*because it is highly reproachful to religion, and dangerous to the church, to entrust the holy ministry to weak and ignorant men.*" In view of this important truth, the Presbyteries have always bestowed special care upon the education of her youth for the work of the ministry. At an early day in the present century, the growing demand for faithful and able preachers became a subject of special interest to the General Assembly; and in 1805 a pressing overture was sent down to all the Presbyteries, inviting their co-operation in supplying the spiritual wants of the country. In 1806 the Assembly adopted a spirited minute, of which the following is an extract: "It is indeed, an obvious and melancholy fact, that the number of candidates for the Gospel ministry, within the bounds of the Presbyterian Church, at present, is greatly disproportionate to the demand which is made for their services; and that the rapid increase of vacant congregations taken in connexion with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measures be not taken to furnish a supply of ministers much greater than the existing state of things is likely to produce."

"The Assembly do hereby most earnestly recommend to every Presbytery under their care, to use the utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry, to make vigorous exertions to raise funds to assist all the youth who may need assistance, to be careful that the youth whom they take on their Funds give such evidence as the nature of the case admits, that they possess both talents and piety: and the Assembly do hereby order, that every Presbytery under their care make annually, a report to the Assembly stating particularly what they have done in this concern, or why (if the case shall so be) they have done nothing in it."

From the passage of these important resolutions, until the year 1819, the cause of Education was frequently made a subject of legislation in the successive Assemblies; the zeal and efforts of the Presbyteries in its behalf were also greatly augmented; and in the same degree the number of promising candidates, steadily increased. But it was not until 1819, that a regular system of operations, (forming the basis of the present organization,) was attempted. Shortly after the adoption of the constitution, "the Education Society of Philadelphia," and "the Presbyterian Education Society," connected themselves with the Board; and were speedily reported to the General Assembly as "*two powerful auxiliaries.*" In 1820 we find the Board reporting fifty-three candidates, under the care of its auxiliaries: in 1821, seventy-nine candidates, and $3882 75, collected and bestowed on their education. in 1822, no report was made: in 1823, the report states "that the General Assembly was the first ecclesiastical body which paid any attention to the important duty of educating, at the expense of the church, poor and pious youth of promising talents who wished to devote themselves to the ministry of reconciliation;"

The number of youth in this year had increased so rapidly that fifty-four of the seventy-two Presbyteries report a hundred and thirty-two candidates.

The Philadelphia Education Society, and the Presbyterian Eucation Society, continued to grow in usefulness and in the regards of the church; and the cause of Education seems to have been eminently prosperous. From a confusion, however, in the reports made to the Assembly, it is impossible to state, with accuracy, how many of the students were beneficiaries, or what specific sum was expended from year to year on their Education. At this time it is observable, that the Assembly's Board had no beneficiaries under its immediate care; sustained no agency; and was no more than the almoner of such monies as the Auxiliaries did not appropriate. Three important events in the history of the Board here claim our notice, occurring in the order in which they are related, viz. 1. The Board was authorised by the Assembly of 1824 to select and educate candidates for the Ministry: 2. In 1825 inceptive measures were taken to constitute a Treasury, and a general agency under the immediate direction of the Board: and 3. the Presbyterian Education Society dissolved its connexion with the Board, and transferred its relation to the American Education Society established in Boston. The last named event, greatly diminished the sources, weakened the action, and narrowed the range of the Board's influence; and although the Presbyteries auxiliary to the Board, continued and even increased their efforts for the promotion of this cause, yet the defects of the system, and especially the want of a General Agent, for several years greatly hindered the success of the Board. Indeed, even after the services of an esteemed agent were secured by the Board, the efficiency of the institution was completely paralyzed by a faulty organization; and like the old confederation of the American Colonies, the system tended to dissolution by its own weight. It was in view of these many and great evils, that the Board, without at all impairing the principles of the constitution, proceeded in 1831 to re-model their plan of action, and thus endeavoured to prepare the way for calling out the resources of the Presbyterian church in aid of the Education cause. The system which was then adopted, was laid before the last General Assembly in our Annual report, and has, for two years, been successfully acted on in all our operations. It is, therefore, thought unnecessary to enlarge upon it here. It may be proper, however, summarily to present its leading features at a single view. They embrace, 1. A system of agencies co-extensive with the immense territory in which our church is planted:

2. A universal pledge to receive upon our Funds all candidates properly qualified and regularly recommended:

3. They propose to establish in conjunction with all the Presbyteries who choose to co-operate with us, a chain of Examining Committees throughout the whole church, by means of which, every proper candidate may be promptly and conveniently received.

4. To co-operate with the various literary and theological institutions of our country, in training our youth, with such a regard to their *local* connexions and attachments, their native climate and habits, and the people and places of study, with which they are naturally connected, as *most effectually to aid every portion of the church to supply its own wants:*

5. To cherish the spirit of Missions in its most enlarged sense among all our candidates:

6. To make all our operations promotive of, and subordinate to, ecclesiastical organization; and considering Presbyteries, especially, as the depositories of authority in the church, to combine them in one uniform system, which shall make the Board their servant, and the Assembly their organ, and thus, under their united care, carry forward this great enterprize.

7. To have no permanent funds, but to depend, from year to year, under God, upon the benevolence of the church for the support of the system.

8. So to aid our candidates, as to promote health and economy,—without burdening them with debt on the one hand, or producing a spirit of helpless and unmanly dependence, on the other.

We omit other features of the system, supposing the above may suffice to explain its essential character.

The Board trust, that without vain felicitation, and with an humbling sense of the fact, that they are "unprofitable servants," they may report to the General Assembly, that a merciful God has been pleased to prosper, beyond their hopes, the cause of Education during the last year.

The following summary contains a statement of their operations since the last Annual Report was presented:

Number of candidates under the care of the Board during the year,	450
In immediate connexion with the Board,	359
Under the care of Auxiliaries,	69
Under the care of seventeen Auxiliaries not reported this year,	22
Total,	450
Of these there are under private tuition and in academies	187
In Colleges,	207
In Theological Seminaries,	56

These institutions are located as follows:

In New England, 5; New York, New Jersey, Pennsylvania, and Delaware, 40; the Southern Atlantic States, 26; the Western States, 22: making Academies, 72; Colleges, 20; Theological Seminaries, 4.

The above students are distributed as follows:

In New England, 11; New York, 82; New Jersey, 80; Pennsylvania and Maryland, 106; Virginia, North Carolina, *South Carolina and Georgia, 55; Alabama, Mississippi and Tennessee, 9; Missouri, Illinois, Kentucky, Indiana and Ohio, 85. Total 428.

The twenty-two remaining students are pursuing their studies in various Institutions and States, but from the defect of reports we are unable to state their location.

Grand Total—Students,	450
Institutions,	97
States of the Union,	19

Of this number, from the best information, fifty are supposed to be looking to a foreign field as the scene of their future labours. Among the beneficiaries aided during the year, were six coloured students preparing for Liberia. One of these has been dropped for incapacity. The application of a *seventh* is now under consideration. Eight have suspended study on account of ill health. Ten have withdrawn from the patronage of the Board for the present, with a view of furthering their support by teaching school, &c. Patronage has been withdrawn from four:—(including the one mentioned above,) *for want of capacity;* five have voluntarily abandoned study for the ministry, from ill-health, and other causes involving no censure: two have been transferred to the American Educatjon Society. Only eighteen are reported to have entered the ministry during the last year. No doubt there are many more not reported. One has been removed by death.

Receipts and Expenditures.

From the Report of the Treasurer, it appears that the following sum has been received by the Parent Board,	$25,860 71
By Auxiliaries, so far as reported,	3,713 73
Total received,	$29,574 44
Expended by the Parent Board,	$26,432 22
By Auxiliaries so far as reported,	3,713 73
Total expended,	$30,145 95
Leaving a balance due the Treasurer of	$571 51

System of Agencies.

At the time of our re-organization in July, 1831, the Board had but *one* Agent in its employment. In order to carry forward the enlarged system which was then adopted, on a scale at all commensurate with the extent of the field to be cultivated, and of the wants to be supplied, many agents became indispensably necessary.

It will be seen from the report of the last year, that the Board proceeded accordingly to employ a considerable number, (most of them with limited terms of service,) who, in connexion with the General Agent, simultaneously visited nearly every portion of the church. The impulse given to this enterprize by their united labours was of the most decisive and salutary character. That plan of operation, however, was intended to be *introductory* only.

Few of the many esteemed brethren, therefore, who then held commissions from us, continued long in our service: and the Board have, during this year, been engaged in gradually reducing the number, and enlarging the fields of their agents. Upon this plan the Rev. Messrs. Joshua Moore, J. Labarree, Philo F. Phelps, David Nelson, and John S. Galloway, have voluntarily retired from the agencies which they occupied. The Rev. Messrs. James Paine, Henry R. Weed, and Robert Lapsley, after being engaged in agencies, for a limited time in the States of Virginia, Ohio, Indiana, Tennessee, Alabama, Mississippi and Louisiana, have also in succession left the service of the Board. It will not be expected of us in this brief review of the proceedings of the year, to enter into a detailed account of their respective labours. The steady progress of the enterprize in which they have been engaged, sufficiently evinces the success of the system. At this time, we have in our employment, besides the Corresponding Secretary and General Agent, the Rev. E. S. Hunter, D. D., Rev. Wm. Chester, Rev. S. S. Davis, the Rev. Jos. Mahon, Rev. Sam'l Steele, and Rev. Alfred Hamilton. The Rev. E. S. Hunter, D. D., has been established in the city of New York as Agent of the States of New York and New Jersey. The Rev. William Chester with his office at the Union Theological Seminary, comprehends in his Agency, the States of Virginia and North Carolina. The Rev. Samuel S. Davis with his office at Augusta, is our Agent for the States of South Carolina and Georgia. The Rev. Alfred Hamilton, with Pittsburg as his centre, (the seat of the Western Theological Seminary) has operated extensively during the year in Pennsylvania, and in parts of Ohio. The Rev. Samuel Steele has been engaged for three months in the service of our important auxiliary, the Education Society of Kentucky. The Rev. Joseph Mahon, at the request of the Executive Committee, has travelled, without regard to limits over a very extensive region of country on both sides of the mountains; and between the lattitudes of Philadelphia and the Gulph of Mexico. In all these agencies the most important results have followed the labours of these Agents.

In the city of New-York, and the four Southern Atlantic States, especially, a spirit of the most enlarged and noble benevolence has been displayed; and the co-operation of the ministers and the people of God, has given to the cause of Education an impulse and a maturity unparalleled in the history of our operations.

It is with deep regret for his loss to the church of Christ, as well as our affectionate condolence with his bereaved and respected family, that we record the decease of the Rev. John R. Moreland. This lamented and excellent minister of Christ entered our service in the autumn of 1831, and with great exposure, self-denial, and zeal, penetrated the forests of Indiana, in the depth of an inclement winter and spring. In May 1832, his commission was renewed, at his own request. He had scarcely completed the second term of his service, when he was called, as we cannot doubt, from his earthly labours, to the rewards of the heavenly world! The Lord of the harvest said, unto him "*Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days!*"

It is the purpose of the Board, if enabled by the providence of God, and approved by the General Assembly, to begin two enlarged Agencies in the Valley of the Mississippi, and to continute those already established in New York, at Prince Edward C. H. Va. and at Augusta, Ga. It is hardly necessary to say that these arrangements are not intended to supersede the labours of the Corresponding Secretary. During the last two years he has travelled nine thousand miles in the service of the Board. But such is the extent of territory to be passed over on the one hand as *an Agent*, and such is the increase of duties as *Secretary* on the other, arising out of the correspondence and publications of the Board, that subordinate general agencies are indispensably necessary to the successful prosecution of the present system. Without such an arrangement, our churches can never be regularly visited, nor our ever increasing candidates sustained. Even upon the projected plan, each Agent will be devoted to a larger field than any one man can adequately cultivate. If every Pastor and every people, felt a proper interest in the subject of Education, the system of agencies might, in chief part, be laid aside. But while so general an apathy and inconstancy of interest pervade our congregations, and (we regret to say,) frequently ascend to the persons of their Pastors also, the most *economical*, nay the *only sure* method of giving continued existence to such an institution, is that of thorough and universal agency, which shall annually impress itself on every part of the church.

The co-operation of Presbyteries and Synods.

The plan upon which the Board was organized, and continues to act, was designed to bring the great principle of representative liberty with all the power of union, and all the security of ecclesiastical supervision, into the service of the church. With the proper oversight on the part of the Presbyteries, consolidation is impossible. Every Presbytery or Synod auxiliary to the Board, has not only an entire safe-guard against all improper influence, but has the right, by the very terms of the connexion with us, to draw without limit on our treasury; and the effect of their executive committees, is to subject all their youth to their own special direction.

We wish however to leave our brethren to their unbiassed choice; and desire in peace, love, and zeal, directed by truth, to prosecute this great work in conjunction with all sister institutions—believing that the *great question* ever should be, HOW SHALL WE MOST SPEEDILY GIVE THE GOSPEL TO EVERY CREATURE.

We cannot here refrain from the expression of our deep regret that so many of those Presbyteries which have declared themselves auxiliary to us, permit this cause to languish in their hands—and send us no account whatever of their doings. From eighteen of these Presbyteries we have received no report for the past year; and while we have general evidence that nearly *five hundred candidates* for the ministry are connected with this Board, the negligence of our auxiliaries has restricted our report to four hundred and fifty. We here add, that the returns of the Presbyteries at large, (which were designed by the Assembly to give a full statement of all that is done for the education of candidates throughout the church,) are so imperfect that *no such tabular view* is to be expected from the Board this year.

Examining Committees,

Are intended to co-operate with our Auxiliaries. They are as much as possible blended with the *Executive committees* of Presbyteries; and are commonly recommended by them. These committees are indispensable, for reasons too obvious to need repeating. We have earnestly to beg, that all such as shall be *recommended for appointment* may be wise, and devoted men; and that those in existence, will use peculiar and prayerful circumspection in the examination of candidates, requiring decided and tried piety, promising talents, entire self-dedication, sound health, patient submission to a course of thorough study, a spirit of virtuous and manly economy, and a proper attachment to the essential doctrines of the Presbyterian church.

Pastoral Care.

The Corresponding Secretary is ex-officio Pastor of all our candidates.

Scattered as our students are however through nineteen States, and ninety-six institutions, a very general visitationis impossible. To remedy this evil, and carry forward this vital feature of the system of Education, the Board have attempted, but without success, to secure the services, during a part of each year, of *a Pastoral Secretary*, whose special work it should be to visit periodically al our youth. If however the pastors of the youth, and their various instructors in the Academies, Colleges, and Theological Seminaries in which they are located, will, with fidelity and affection, superintend their studies and lives, this deficiency may in a great measure be remedied. During the last year the General and other Agents have visited most of the students, and the first in a series of *annual volumes* has been prepared for their use, and presented to them by the Board. Two copies of this work are herewith respectfully tendered to the Assembly with the request that they may be deposited among the records of the church.

Manual Labour Schools.

The following extract from the address of the Corresponding Secretary, prefixed to the Annual of the Board, expresses our views of the importance of these institutions. "Your body as much as your soul, is the property and the servant of God. You have no more right to destroy the one than the other; and God will not hold him guiltless, who, by neglect or injurious use, shall contribute to that end, even in a remote result. This subject especially recommends itself to the regards and consciences of generous and independent youth, who are nobly struggling on in the strength of their divine Lord, and by the kind care of the Christian church, into the work of the ministry. For there is this happy feature in the modern system of manual labour, connected with education, that while the daily exercise preserves the health of the student, it contributes also to the means of his support, and creates a *new capital* for the service of God. In the infancy of this system, defects are to be expected. But it has triumphantly illustrated its practicability and unbounded importance, and is destined, we cannot doubt, to do more for the world, especially for our own country, and above all for the ministry, than we could now express, without becoming liable to the charge of extravagance.

"We only add, that the labours of the present, and the coming age, call for men. This is the way to form them. It is time that the halls of science were divorced from the premature old age, and manifold imbecilities which have so long and so needlessly infested them. It is time that men of nerve and hardihood, with bodies fit to bear about the souls of missionaries and martyrs, should be poured forth from all the institutions of our country, to help in the conversion of a ruined world."

We have uniformly and earnestly recommended these excellent institutions. We have students in six of them, at this time, and are making every effort possible to extend their advantages to all our youth. Our reports from them are too partial to justify a general estimate. But in the Lafayette College, under the care of President Junkin, and organized on this plan, we have a number of candidates who have earned during the year $873 47, making an average product to each of $58 23.

Publications of the Board.

Besides the Annual, which is intended, as its name imports, to be a yearly periodical. the Board have published No. I., of "*Education Papers.*" It is designed, at distant intervals, to repeat *them* also. But by an arrangement made with the Editor of the Presbyterian, a constant channel of communication with the churches and students is open to the Board. It is for this reason that the plan of a Periodical Magazine, projected by us during the last year, has been given up.

Indirect influence of the Agencies of the Board.

This is various, and often so remote, that it is impossible to make any just estimate of their extent. Our Agents are instructed to aid in the promotion of all benevolent institutions; and to do all the good they can in every form, compatible with the great end they have in view. By co-operating with the different Academies, Colleges, and Theological Seminaries—(as we have had abundant proof,) they have greatly contributed to establish and sustain them; and in several important cases, new Manual Labour Schools have been originated chiefly through their instrumentality. In the cases more especially of our indefatigable Agents the Rev. Messrs. Chester and Davis, these results have been most conspicuous and delightful. The hands of many pastors also have been strengthened by the labours of our respective Agents. Many Temperance, Sunday School, and other societies have been organized; and in several instances, outpourings of the Spirit of God, have been in mercy vouchsafed to your servants in the work.—Whilst we must await the disclosures of the last great day, to know the *entire influence* which our operations have under God exerted, it is cheering to *see even now so much;* more especially as we derive the knowledge of these facts from the spontaneous communications of the pastors and institutions in whose service our Agents have been engaged.

Such is a concise and very imperfect view of the labours and results of the year which is now closing upon us. We hope it will not be esteemed intrusive, or presuming in the Board, to add the following considerations.

There is a peculiarity in the commission which was left by our Lord to his church, with which every minister of Christ is of course familiar, but whose force seems to have been seldom duly weighed by the people of God. We need hardly say it is this, that the extension of the Gospel through the world is suspended upon the work of the ministry. It is one of the most humbling and elevating revelations of the Bible that it "*has pleased God, by the foolishness of preaching to save them that believe.*" As the ministry of reconciliation is God's standing ordinance for the propagation of Christianity, it is to be expected, that he will prosper the labours of his church in the degree in which she respects and employs the sacred office. And hence when the number and especially the character of the preachers of any age is correctly defined, you have an infallible clue to the history of the church, and of missions for that age.

With this principle in view, we can easily account for the very limited success of the Gospel in the world. So far as human responsibility is concerned, (and this is now the only question that regards ourselves) we are to trace this failure to the neglect or abuse of the sacred office. In latter days there has been no small increase of the number and improvement in the missionary spirit of Christian ministers. But there exists among us an evil that to a great extent hinders the success which, under God, is to be looked for from these auspicious changes. We refer to the very unequal distribution of ministerial forces. It is true, that at *home* we could usefully employ twice the number of those now in the domestic service. But as the "*field is the world,*" fidelity to our trust requires us to found our ratio in some measure on the relative necessities of the *entire* race, and not to restrict the supply to the insulated claims of any one people. There are more ministers of the Gospel, in two or three of the larger European and American cities, than in the whole continent of Asia, though Asia contains nearly one half the population of the globe.

While such a state of things is permitted, the Divine command "*to preach the Gospel to every creature,*" is so partially regarded, that the church cannot expect the highest and the appropriate success of the ministry. Every minister of the Gospel should hold himself in readiness for the foreign service; and every candidate for the ministry in the selection of his field, should *lay the weight of proof on the side of Christendom*, and devote himself to the Heathen, if it cannot clearly be made out that he ought to spend his life at home. Until very recently the Church of Christ, in her labours for the heathen, has done little more than receive and send forth the few devoted men who have from time to time offered themselves for the sacred work of Foreign Missions. She has been *seated*, as it were, at the *door* of Providence, and when missionaries were presented, she ordained and sent them out, and seemed to think that her obligations ceased. But the experience of latter days has taught God's people the necessity of carrying down their special care and duty to a much earlier stage than the day of ordination.

The introduction of an organized and extensive system of operations, for the *preliminary* work, of calling out, aiding and training indigent but pious and gifted youth for the sacred desk, is deservedly esteemed an era in the history and Missionary spirit of the church of God. While the remarkable success which has attended this system, reproves our unbelief, and long delay in beginning such an enterprise, it also affords the most cheering demonstration that if the church does her duty in this respect, the conversion of the world will speedily ensue. But all our organizations and efforts will be unavailing and even positively injurious, if this whole subject, be not, (if we may say so) continually *kept* at the foot of the Throne.—One of the most important ends therefore to be attained in the present crisis, is to promote the spirit of intercession in the church. We are so absolutely dependent upon *Divine influence* in all our efforts for the salvation of others, that it is the height, not only of presumption, but of infatuation also, to look for success, without "*laying hold on the strength of God*" at every step. For this reason no doubt it is that the word of God so earnestly exhorts "that FIRST OF ALL, *supplications, prayers, and intercessions be made for all men.*" "If good and acceptable unto God:" it is the highest order of the duties, and privileges of the church of Christ to take the *wants* of a perishing world and "*tell them unto Jesus.*" This may be called *her influence in Heaven.* While this principle of dependence pervades every department of Christian benevolence, it is preeminently important, in all attempts to train men for the ministry of the Gospel. How justly has it been said "*that he alone can make a Minister who made the world.*" This is the *emphatic* point of our Lord's injunction in view of a world in ruins—"the harvest truly is *plenteous* but the labourers are *few;* PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL SEND FORTH MORE LABOURERS INTO HIS HARVEST."—The Lord of the harvest must furnish and form the youth to the hand of the church, and he must impel them by his Spirit into the field.—The church therefore in the spirit of Hannah, must wait at the feet of her Lord for this greatest of *gifts*, if she would realize the possession once more of Paul, and Apollos, and Cephas—for to Him it appertains to bestow, as the acquisition of his death, "evangelists and pastors, and teachers for the work of the ministry," and the conversion of the world. The enlarged exercise of the great duty of intercession would not only multiply candidates for the sacred office, to the full measure of the immense demand, but it would effectually prevent the earthly *manufacture* of ministers, and save the sacred cause from the stain of human hands.—Without this divine corrective, the emulation of rival Boards, and parties, in the same church, or in sister churches, with the temptations which the pulpit presents in our day to eloquent, but corrupt and ambitious men, may help to poison the church at the fountain; and retard, rather than hasten, the conversion of the world.

In conclusion we would earnestly express to our respected Fathers and Brethren, our desire for their co-operation in cherishing among our candidates *the Spirit of Missions.* This spirit has been greatly increased during the last year. But we feel and mourn that it is still immeasurably beneath the demands of the age, and the call of *the great commission.* We have thought that a Missionary Institute, dedicated supremely to the cultivation of this spirit, and to the training of Foreign Missionaries, might be, under God, the means of rousing the youth of the church.

Without this influence the cause of Education, which lies at the root of Missions, can never adequately prosper in our hands. It is the true formation-principle of the ministerial character: and without it we see day by day, that enlargement of heart, elevation of piety, enterprize of spirit, and supreme dedication to the work of the ministry can never be fully attained. We desire to see this Institution take its place by the side of the American Bible Society, in the execution of that sublime conceptions by which he has recently thrilled and agitated, with unwonted emotions of joy and greatness, the American church. When in union with her illustrious Associates in the other Hemisphere, she shall consecrate the press to its holiest, noblest work, may we not hope uniting with sister Institutions to present a trained and marshalled host of Missionaries, saying, "*these are the men whom God has prepared to bear your offering to every family on earth.*"

Signed by order of the Board,

ALEXANDER HENRY, *President.*
JOHN BRECKINRIDGE, *Cor. Sec. and Gen'l Agent.*

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* The recent connexion formed with us by the directors of the Georgia Education Society, brings under our care a large number of youth whose names have not yet been received.

THE REPLY OF A SHUNAMITE WOMAN

BY MRS. HEMANS.

'And she answered, I dwell among my own people.'—2 Kings, iv. 13.

'I dwell among mine own,'—Oh! happy thou!
Not for the sunny clusters of the vine,
Not for the olives on the mountain brow;
Nor the flocks wandering by the flowery line
Of streams, that make the green land where they shine
Laugh to the light of waters:—not for these,
Nor the soft shadow of ancestral trees,
Whose kindly whisper floats o'er thee and thine;
Oh! not for these I call thee richly blest,
But for the meekness of thy woman's breast,
Where that sweet depth of still contentment lies;
And for thy holy household love which clings
Unto all ancient and familiar things,
Weaving from each some link of Home's dear Charities.

To a note of the publishers of the copy of a Bible presented to the President of the United States, at Hartford, he replied,

Gentlemen,—I return you my thanks for the sacred volume you have presented to me, and for the personal kindness you have expressed.

I fervently unite with you in your prayer for our beloved country, and I supplicate Providence to incline the hearts of all our citizens to keep his holy law, to realize the inestimable blessings we enjoy, and to become as distinguished for genuine piety among the nations of the earth as they are for the high favours, national and political, which have been vouchsafed to them.

For myself, gentlemen, I humbly rely upon the blessing of God to guide me in the performance of the high duties which my countrymen have assigned to me, commending all, with all their requests, to his care, and not doubting, as he led our fathers to acquire the independence we enjoy, he will lead our sons in his own good way, to defend and maintain it.

Rowland Hill used to style himself curate of all the fields, commons, &c. in England and Wales. Every private Christian to whom Divine providence and grace have granted the requisite ability, should feel himself called to assist by every means within his proper sphere, in the promotion of the temporal and spiritual welfare of the race. Sunday-school teachers should consider themselves as curates of all those who are destitute of the ordinary means of instruction; and every truly religious person should be employed in some systematic and constant plan of doing good. Every person is not qualified to teach, but the field of benevolence is not confined to the school. Reader! have *you* your field?—*Sunday-School Journal.*

JOHN RANDOLPH'S MOTHER.—The late John Randolph, some years since, addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, *Our Father which art in heaven.*

We have this anecdote from a gentleman to whom it was told by the friend whom Mr. Randolph addressed.—*Ib.*

HORRORS OF INTEMPERANCE.—A fireman narrates in Poulson's Philadelphia Daily Advertiser, the subjoined. The dwelling of a drunkard and his wife had caught fire. He got upon a back shed and looking into a back window, to his horror, found the bed enveloped in flames, and rapidly spreading through the room; the miserable objects lay in bed with their young and only child between them, so completely intoxicated, that even whilst the most excruciating torments racked them, they were incapable of rising. The window was burst open, and with much risk the poor wretches were removed. It appears, on retiring to rest, a lighted candle had been placed under the bed, and is supposed to have caused the fire. On being rescued the family were taken to the Hospital; the man survived but two days, and at the present time, neither wife or child are expected to live.—*Ib.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billions and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—13-1y.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small*, beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20-tf.